# The Congregational Quarterly

## EDITORIAL

In these opening paragraphs I must beg leave to drop the editorial "we" and speak personally to all readers of the *Quarterly*. At the beginning of the year, in announcing the resignation of Mr. Leslie Cooke from the associate editorship, I said that I would continue the work alone. I knew at that time that during the year I should lose my colleague in the ministry at Carrs Lane and that I should have to shoulder additional responsibilities, but I hoped I might nevertheless be able to continue to edit the *Quarterly*. It has, however, become increasingly obvious that it will be impossible to do the work of the ministry at Carrs Lane single-handed (as I shall for the time being, at any rate) and, at the same time, do justice to a journal of such standing and reputation as the *Quarterly*. The work of a minister does not, of course, begin and end within his own Church. There are commitments in the city which have to be met, and pastoral help which is sought by "outsiders" and cannot be refused. Since it is impossible to meet the claims of both ministry and editorship I have been forced to the conclusion that the latter must be given up. I have reached the decision with real regret, for the work of editing the *Quarterly* is enjoyable and, I hope, worth while. Without aspiring to equal Dr. Peel's long tenure of the office I had hoped for a reasonable period of service, but three years pales into insignificance beside my predecessor's twenty-one!

Dr. Geoffrey Nuttall also will be retiring from the position of review editor in the near future. He has reluctantly come to the conclusion that the call of other work, which in the last three years has had to be neglected, may no longer be denied. It was his intention that his resignation should take effect at the same time as my own, but no successor has yet been found, and he has kindly offered to continue until an appointment is made. Dr. Nuttall has discharged all his duties with great care and thoroughness, and he has been a colleague with whom it has been a joy and privilege to work.

It remains only to thank readers for much patience and not a little encouragement, and to solicit for my successor the same generosity. The new occupant of the editorial chair will be the Rev. J. Mills Phillips, B.A., of Hull. Mr. Phillips is especially well known in the North. Trained at Lancashire College, he sustained a notable ministry of twenty-four years at Cheadle Hulme. He is a

man of sound judgment and possesses considerable literary gifts. Readers may rest assured that the *Quarterly* will be in good hands.

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We have received from Mrs. Jessie Forsyth Andrews two hitherto unpublished letters written by her father, Dr. P. T. Forsyth, to his friend, the late Rev. Matthew Stanley, of Yorkshire. They are intensely personal letters, the first written forty years ago and the second eight years later. The interest in Forsyth, the centenary of whose birth falls this year, is so deep and widespread that we feel sure many will be glad to have these letters for the light they throw upon him as a man and as a teacher. We are grateful to Mrs. Andrews for her ready permission to publish them.

I

Hackney College,
Hampstead, N.W.
Jan. 27 1908.

My dear Stanley,

It is very kind of you to write and of Mr. Robertson to join you in so much appreciation of my book. (? *Positive Preaching*, published in 1907.)

A sequel is doubtful. My work is taxing and my strength just about half what I need.

My point about the Atonement doctrine not being explicit in the *N.T.* means first that the central value of Christ lay not in what he said (which I find more and more to be "occasional") but in what he *did* (with its full significance kenotically veiled even from himself perhaps). It means second that the *N.T.* is a religious book and not a dogmatic. Therefore the dogmatic content was there certainly, but also only germinally—in such a way however that if denied the *N.T.* faith goes to pieces. Or you can say it is an atmosphere not very palpable but vital and its withdrawal is fatal.

As to Christ's death being the result of a human conspiracy, note: (1) Christ submitted not to that but to the will of God. That was his belief which for me in such a matter would be final. (2) It was less due to the conspiracy than to that which caused and rallied the conspiracy, *viz.* the position taken by Christ—*i.e.* his personal witness to God's holiness. The holiness of God therefore was the direct cause of his death even historically and not Jewish hate. And if he was as sinless and unique in his relation to God as in *Mat.* 11 *fin.* and elsewhere is expressed, then his death is central for the moral world which all turns on the holiness of God.

With kindest regards,
Sincerely yours,
P. T. Forsyth.

II

*Private*

Lyme Regis.
Ap. 28 1916.

My dear Stanley,

I am here for a few days and your letter has followed me. It is very kind of you to have written as you did. I am very much in the dark as to the effect of my work among our ministers—and yet it is always of them I am thinking, and not so much of the general public, where the audiences give an index of the effect. But it is the opener and younger ministers I have in my eye—how to help them, and, if not to clear their views at once, yet to give them such a *footing* as the real clearness must have beneath it. But, as I say, I am much in the dark, or I hear only of the dark in which I leave others. So I am well pleased to hear from you that it is not wholly so. I think, from what I do know, that among the men of the last ten years another and a better spirit has come in, and they are ill satisfied with the kind of thing that has gone out (sometimes unpleasantly) with the "New Theology" and its watery milk for weakly babes. . . .

I think too much could hardly be said about the baneful influence of the religious Press in general . . . in cooling down belief, or else perverting desire on the side of the young ministers, as well as of the ill-taught public. But I am letting myself gossip in a way I should not in my few days of leisure, and you must observe discretion.

If you come to London in May I shall be glad to see you if you will call on me. I have been very unwell for some year and a half, and I don't stand meetings very well. So I am quite likely to be at home most of the day. You can ring me up. I greatly regret my comparative seclusion, for it gets me out of touch with the younger men—with whom yet I wish I could discuss things. I should like to hear what you find to be the frame of mind among those you meet or hear of.

With kindest remembrances
Ever yours
P. T. Forsyth.

* * *

Those who appreciated Mr. Vernon Sproxton's article on "The Religious Significance of the Cinema" in our last issue will be glad to read his little book, *Watching Films* (S.C.M., 2s.). Mr. Sproxton aims at helping cinema-goers to become their own film critics, and, to that end, he briefly surveys the history of cinema, analyses the "language" of the film, and sets out the canons of film appreciation. We doubt whether many of his readers will be so thoroughgoing that they will practise writing with their eyes closed so that they can make notes in the dark of details they might otherwise forget! But his advice is, on the whole, excellent. On the technique of cinema

a great deal has been written, as Mr. Sproxton's appended book-list shows, and the most valuable part of his book is the last chapter in which he deals with the Christian approach. He rightly says that in many ways there is nothing to distinguish Christian from any other intelligent criticism, but the Christian stands apart from other film-goers because he asserts that his standard of judgment is the truth revealed in Jesus Christ.

Mr. Sproxton draws a useful distinction between "morality" and "decency". A film may contain nothing which offends against decency and yet be immoral, because it treats a serious issue in "a manifestly slight and unsatisfactory way". A film may even be "too decent to be moral". On the other hand, a film may portray people and situations which are not "nice", and yet be perfectly moral. The Bible, Mr. Sproxton points out, does not hesitate to record accurately the details of unwholesome events, as in the case of David's affair with Bathsheba; but through the voice of Nathan it "tells us precisely what God thought of King David".

> The method of the Bible ought to be typical for Christians. Is this, you may ask, an accurate account of the situation? Scrutinise the situation to see that evil is emphasised as being evil and good as good, that sin does not masquerade as virtue. If the account stands up to such a scrutiny, it may be said to be realistic, because it is accurate; and true, because it puts the emphasis in the right place. To show black as black is moral; to approve of it or show it as white is not (p. 44).

Christians should be concerned to see that the cinema displays a right sense of values. Many people, we find, appear to think that the worst result of bad films is that it leads children to imitate the exploits of gangsters. Professor (now Sir) Cyril Burt wrote some years ago in *The Young Delinquent* that he doubted whether direct imitation accounts for much crime. He had come to the conclusion, after a careful sifting of each conceivable case, that direct imitation is exceptional and rare. The four or five authentic cases he had encountered had been confined almost exclusively to the dull or the defective (pp. 143ff). Perhaps some children are cute enough to know that if they "blame the pictures" there is a sporting chance that they will turn the wrath of the magistrate from themselves to the alleged cause of their undoing! On the face of it, some evidence for the prevalence of imitation, even in the case of adults, may seem to be provided by the recent revelation of a cinema manager that more property is stolen by his patrons in a single week now than in a year before the war. Ash-trays, seat numbers, taps and liquid soap containers just disappear in spite of the vigilance of the staff, and the damage is greatest after a "crime" film. "Innocuous and slow-moving films leave the cinema comparatively undamaged—and half empty!" These facts indicate what is undoubtedly the most bane-

ful effect of many films on both children and adults. Plainly the adults, who pillaged the cinema after a crime film, were not indulging in imitation. What they had seen had slackened still further their already precarious hold on moral standards. They had, in imagination, lived for an hour or two in a world dominated by false values. And the false values of that world, which provides millions of people every week with their handiest form of escapism, are not wholly, nor even mainly, concerned with questions of honesty. Children, as Professor Burt points out, have not the background of experience by which to correct a picture, and so frame a notion, altogether distorted, of social life and manners. Moreover, the impressions given by the films are received in an atmosphere of heightened suggestibility. Many adults in years seem no more able than children to recognize and reject false values.

The remedy is not in a stricter censorship. Censorship, anyway, is concerned with "decency" rather than with values. The cure lies in the creation of a cinema which preserves right perspectives and true values. Christians will help, not by staying away from *all* films, but by using an informed judgment and supporting, and urging others to support, only what is good. In short we must, as Mr. Sproxton exhorts us, become critics.

* * *

ALTHOUGH Dr. Gilbert Murray has asserted that he is not a Christian there are few men, believers or others, who have such a deep concern for "the precious quality of Christian civilization". All who share this concern (and still more those who do not!) should read *From the League to U.N.* (Oxford Press, 15s.). The book is chiefly a collection of lectures and articles written during the years 1933-46. It opens with a survey of the changes of the last fifty years, discusses "the cult of violence", examines the League of Nations (on which few could speak with greater authority), and passes on to consider "The New League". The book ends with a "Retrospect and Prospect" in which Dr. Murray examines, among other matters, the "problem" of Russia. Although the situation has changed a great deal—and for the worse—since this was written in 1946, a great deal of it is still most relevant and illuminating. In reading the book we are grateful from start to finish for an undaunted champion of the liberal way of life, who, in spite of his disillusionments, holds to his belief that:

> Beyond all material interests, behind all the clash of creeds and the illusions of mass egoism, there is in most good men, as in all good soldiers, some sense of values, of obligations, of things of beauty, which are somehow beyond question and which, at whatever cost of endurance, humanity must not betray.

* * *

THE Rev. Ian Henderson begins his book *Can Two Walk Together?* (to which reference is made elsewhere in this issue) with an amusing story:

> A friend of mine, a Scottish minister of high Church views, once picked up an Anglo-Catholic devotional work on a bookstall. Among much other sound advice the good book contained the recommendation that before coming to Communion we should endeavour to bring to mind such sins as we had committed since our last appearance at the Lord's Table. To assist the reader in carrying out this advice the manual gave a list of sins under the heading, "Have I committed the following sins?" The list, which was in alphabetical order, began as follows:—
>
> "Adultery
>
> Attending a dissenting chapel . . . "

Mr. Henderson comments that to one who is neither an Anglican nor a Dissenter (he himself is a minister of the Church of Scotland) this juxtaposition seems very funny, though the mirth which it provokes does not imply any disrespect for the Anglican theological position.

We imagine, however, that it would not seem in the least funny to the Rector of Elland, the Rev. Bernard Pawley. In the April issue of *Theology* Mr. Pawley writes on "Some practical Difficulties of Reunion". If the nonconformist Churches really were such as he supposes them to be, any Anglican might feel it incumbent upon him to confess as a sin "attending a dissenting chapel". We should certainly infer from his article that this is not a sin to which the Rector has been particularly prone, for, if he had committed it frequently, he could scarcely have produced a description of the Free Churches which is such a travesty of the truth. That there are some grounds for his strictures in certain respects we cannot deny, and we are as well aware as he of the pitiful weakness of many of our Churches. Nonconformity is so weak, in Mr. Pawley's view, that the mere suggestion of reunion is ludicrous. To many of his scathing criticisms it would be possible to reply with a *tu quoque*—but that would not get anybody anywhere. Mr. Pawley should, however, be a little nearer the facts when he talks about other bodies of Christians. We cannot say that it would be impossible to find a Church anywhere of which his allegations are true; we can say that they are untrue of the vast majority. Mr. Pawley asserts as something which is generally applicable:

> Attendance at, or even a subscription to, the "Anniversary" of the annual "Messiah" is allowed to stand equivalent to the regular following of the Christian life. The natural result of this anarchy is that the non-conformist bodies are hopelessly amorphous, and distended beyond recognition. How can

> membership of the Church, still less the sacraments, be offered under such conditions?

Again, though he admits that exceptions may be quoted to the contrary, the nonconformist Sunday School stands, and is content to stand, where the Church Sunday School stood fifty years ago!

And so on, and so on.

This is just not good enough. Perhaps it would not be fair to ask Mr. Pawley to judge the Free Churches by the best examples, but it is certainly fair to suggest that he should not pick out all the worst. After all, by picking and choosing instances and then making false generalizations from them, it would be possible to produce a picture of the Anglican Church which would repel any self-respecting Free Churchman. It is at least reasonable to ask Mr. Pawley to take the trouble to find out what is something like average.

We should feel constrained to attempt to reply to Mr. Pawley point by point if this had not already been done by the Rev. Daniel Jenkins in a trenchant article which the editor (Dr. A. R. Vidler), with fine impartiality, printed in the June issue of *Theology*. Not all Free Churchmen can fully accept Mr. Jenkins' theological position, but all can be grateful to him for the acumen with which he demolishes Mr. Pawley's distortions of fact and misleading generalizations.

The Rector certainly has a right to his point of view and concedes that the nonconformists have a right to theirs. Indeed, he belabours them—except the Baptists—for not sticking to it. But articles of this sort, which are ill-informed and contentious, do nothing to further understanding. Perhaps, however, Mr. Pawley does not really desire to further understanding. Mr. Jenkins says:

> My suspicion is that Mr. Pawley is not really anxious that there should be a true restoration of the family, which might involve awkward adjustments on his part, but would be only too glad of an excuse for a complete divorce.

That is our suspicion, too!

* * *

We have heard it said more than once within recent years that somebody ought to write a pamphlet on the office and duties of a deacon in a Congregational Church. The Rev. Harold Bickley has attempted the difficult task and has, we venture to think, succeeded. His booklet, *The High Calling and Work of a Deacon* (Independent Press, 4d.), should be in the hands of every deacon. The conception of the function of the diaconate seems to vary between two extremes. On the one hand, deacons are sometimes regarded (especially by some among their own number!) almost as a race apart. That attitude was probably much more common at one time than it is now. Dr. Dale in his later years described his early deacons at Carrs Lane as "inconceivably grave men; men grave beyond the dreams

of this generation". On the other hand, the diaconate may be regarded as in no way different from any other committee except that its functions are somewhat more extensive and important. The true view of the diaconate lies between these two extremes. It is not a body which acquires a kind of Divine Right, but neither is it "just another committee". Deacons are solemnly chosen by their fellow-members, or should be, because they possess certain spiritual gifts and powers of leadership. "Practical" gifts are, of course, required in at least some members of the diaconate, but no man or woman should be chosen because of the possession of such powers in the absence of spiritual fitness. Deacons are called in a very real sense to share in the ministry of the Church. It seems to us entirely fitting, therefore, that they should be inducted to their office in a solemn service of dedication. It is probably true in many Churches that the ordinary monthly deacons' meeting is so full of "practical" affairs that there is little time for consideration of the spiritual life of the Church. If that is allowed to happen as a matter of course, the deacons are not discharging their full responsibility. The difficulty can often be surmounted by the creation of something like a "General Purposes Committee" to which a great deal of the day-to-day business can be delegated. Moreover, such a committee affords an opportunity of service to people with specialized or administrative gifts who may not have some of the spiritual qualities which would justify their election to the diaconate.

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*Note.*—As we go to press we hear that the Rev. E. C. Blackman, of Cheshunt College, Cambridge, has accepted an invitation to be Review Editor and will succeed Dr. Nuttall after the publication of the July issue (1949).

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To record the most enduring civilization of *Homo Sapiens* in 232 readable pages is the achievement of Professor L. Carrington Goodrich, in *A Short History of the Chinese People* (Allen & Unwin, 10s. 6d.). Such drastic compression must be sometimes a little distorting, and it might have been better to omit the four pages covering the 37 years of the Republic and to use the space for a chronological table of events during that period. It is odd, for instance, to find no mention of Sun Yat-sen, who did as much as anyone to bring about the Republic and who remains the national hero of both Kuo Min Tang and Kung Chan Tang (Chinese Communists). But this is a small point. The book is an excellent introduction to a subject which Western teachers cannot afford to ignore. BERNARD MARTIN.

# ISAAC WATTS: SOME BI-CENTENARY CONSIDERATIONS

By W. Gordon Robinson, M.A., B.D.

The bi-centenary of the death of Isaac Watts falls on the 25th November. There will be many celebrations, both nationally and locally, and these will probably centre in the contribution which he made to Christian worship by his hymns. The occasion will not be allowed to pass unnoticed and the celebrations will doubtless be worthy ones, not only in St. Paul's Cathedral, in Southampton (his birthplace), and in Stoke Newington (where he was educated at its Academy), but also in countless churches where his hymns have been used and treasured for generations. It is right that we should remember with gratitude how much our worship owes to him. But it is equally right for us to use the occasion to look at Watts's work as a whole and not confine ourselves entirely to his hymn-writing. There are several aspects of his life and work which are well worth our consideration, not simply in preparation for the bi-centenary, but as fruitful introductions to studies which could well last a lifetime.

1. Watts's Life as the Focus of the History of Dissent.

Bernard Manning rightly points out that Watts's life

> covered the period in which Protestant Dissent won its permanent place in English society. When Watts was born, Protestant Dissent was proscribed and persecuted. . . . At the very end of his life, (he) had the satisfaction of witnessing in the failure of the '45 the collapse of the Young Pretender, and the final deliverance of Great Britain from the dangers which had menaced it since the death of Oliver Cromwell. The Constitution was saved from Divine Right. Protestantism was saved from France and the Pope. Dissent was saved from Toryism and persecution[1].

There is, however, a real sense in which a man's life covers more than the short span between cradle and grave which, with Watts, was a span of seventy-four years from 17th July, 1674, to 25th November, 1748. In infancy and childhood he is older by the span of his father's and grandfathers' memories than his short tale of years; at the end of his life there are influences and movements and people at work who will maintain the continuity of his life beyond its three score years and ten.

Through his grandfather, Thomas Watts (though he died long before Isaac was born), he could look back to the great days of

1 *The Hymns of Wesley and Watts*, 1942, pp. 78f.

Independency, for his grandfather was a commander of a man-of-war under Admiral Blake when he was killed in an explosion on board ship in 1656. In his father, Isaac Watts, the young Isaac saw the persecution of Dissent and his father's costly witness for it, for his father was in prison at the time of the birth of Isaac, his first child. He was fourteen when the Revolution of 1688 brought a measure of toleration to Dissenters. He saw the threat to Nonconformity in the Schism Bill of Queen Anne's reign and shared the relief of other Nonconformists when they learned the good news that "Queen Anne's dead"[2]. He saw the weakening of Dissenting fibre with the coming of easier days, the decay of evangelical zeal, and the inroads of anti-Trinitarianism. Then, just before the end of his life, there came the beginnings of revival. George Whitefield had begun his field-preaching and John Wesley his tireless journeyings. The tide had turned and, before it came to its full flood, the old Independency had changed[3] and the new Congregationalism was ready to be born.

We see thus that the life of Watts, taken in its larger setting, focuses the history of Dissent through a century and a half. There could be few ways of studying our religious heritage which are more rewarding than this way of seeing it as the background to such a life as that of Isaac Watts. Here, on a necessarily smaller scale, is something of the waves of advance and recession with which Dr. K. S. Latourette has made us familiar on the largest scale in his monumental *History of the Expansion of Christianity* and in his smaller volume *The Unquenchable Light*.

## 2. Watts and the Dissenting Academies.

Until 1870 no Dissenter, as such, might be educated at Oxford or Cambridge. When Dr. John Speed, a physician of Southampton, offered to provide a University education for Watts, who had already shown himself a good student of the Classics at the Grammar School in his home town, Watts preferred "to take his lot among the Dissenters" and accordingly went, at the age of 16, to the Academy at Stoke Newington, under Thomas Rowe, minister of the Independent Meeting at Girdlers' Hall. Here he laid the foundations of his truly encyclopædic knowledge and of the contributions he later made to logic, philosophy, education and theology. "The teaching in classics, logic, Hebrew, and divinity was excellent, as the note-books of Watts show; and he owed to the academy his after habits of laborious analysis and accuracy of thought"[4].

[2] There is a fascinating and little-known account of the rejoicing of Nonconformists in the story of how Thomas Bradbury announced the death of the Queen to his congregation at Fetter Lane in W. Wilson's *Dissenting Churches*, 1810, iii., pp. 513ff.

[3] *Cf.* R. W. Dale in *History of English Congregationalism*, 1907, chap. x.

[4] H. Leigh Bennett in *D.N.B.*, art. "Watts".

The academies provided an admirable training which easily stood comparison with the scholarship of Oxford and Cambridge of those days. Classics, Hebrew, logic, natural science, history, modern languages all had their place in what must have been a crowded curriculum, and if there were defects (as, for example, in the study of modern languages) and rigidities (as in the cramming of lectures on set systems of doctrine) they were compensated for by the way in which students were taught how to think, how to analyze, and how to study. While some academies were for theological students only, others were open to laymen and provided an education for the professions and for business which would have been otherwise denied to Dissenters.

It has been argued against the academies that they tended to teach too much and to teach it superficially, but the contribution they made to the continuance of Nonconformity and to higher education in general in this country in the seventeenth and eighteenth centuries cannot be over-estimated. Not only did they maintain the scholarship of Dissent in days when it was hard to train an educated ministry and to give a background of culture and learning to those who entered the professions, but they produced some of the most eminent and learned men of their time. It is no exaggeration to say that, without the academies and the learning they provided, the higher education of this country would have suffered irreparably, for the ancient universities had fallen into a torpor. "The slumbers of the English Universities in the Eighteenth Century were more scandalous than the lighter and more broken slumbers of the Church. . . . The poor quality and quantity of the teaching were deplorable, taken in conjunction with the low output of valuable works of learning by communities so rich in leisure"[5]. Trevelyan illustrates this by a footnote which recalls that when Lord Eldon, then plain John Scott, graduated at Oxford in 1770, he was asked only two questions by way of examination for his degree. "What is the Hebrew for the place of a skull?" and "Who founded University College?" By replying "Golgotha" and "King Alfred" he satisfied the examiners in Hebrew and History! Henry Bradshaw in *A View of the State of the University of Cambridge in the Reign of Queen Anne* told of the B.A. examination there earlier in the century. "It will be amazing to tell what easy questions were put to some of them (the candidates) and yet they were not able to answer them. One of them was asked what was the English for Anno Domini, but the blockhead was not able to tell. Another was asked how long it was since our Saviour's birth: he said about 100 years. Another differed from him in his chronology, for being asked whether Noah or Christ came first in the world, he gave it for the latter".

[5] G. M. Trevelyan, *History of England*, pp. 521f.

The theological colleges of Congregationalism to-day are in the line of succession of the academies and are the inheritors of their traditions even though they now work in association with the Universities near to which they are situated. Some of them trace their direct descent from earlier academies; others were founded later by those who had received their first training in one or other of the original academies. Western College, Bristol, goes back to the academy at Ottery St. Mary in 1752, and has maintained the continuity through changes which took the foundation to Exeter, then to Plymouth, and finally to Bristol. New College, London, incorporates the academies of Northampton (1729 onwards), Daventry, Wymondley, and Hoxton, and then has not exhausted its list of constituents. Yorkshire United Independent College at Bradford traces its line back to Heckmondwike (1756), Northowram and Idle, and includes Masborough (1795). Cheshunt, at Cambridge, goes back to the Countess of Huntingdon's college at Trevecca in 1768.

We are reminded by Watts's connexion with the academies of the important part they played, and we ought to be encouraged to a study of their place in our Nonconformity[6].

3. Watts as Pioneer Hymn-writer.

An excellent starting-point for a study of this feature of Watts is in the essays of Bernard Manning and George Sampson and in the recently published book of Horton Davies on *The Worship of the English Puritans*[7]. It has been a sad experience for those who know how much Watts contributed to the development of our worship and how earlier Independents in the great days of their revival at the beginning of the nineteenth century depended on Watts for their praises, to see how scurvily he has been treated in successive Congregational hymn-books. Our present *Congregational Hymnary* contains fewer hymns by Watts than does the Methodist hymn-book. Happily, the proposed new Congregational hymn-book will bring back such hymns as "High in the heavens, eternal God", "Eternal power, whose high abode", "Long as I live, I'll praise Thy name", and "Wide as His vast dominion lies" (all of them omitted by the *Hymnary* when it superseded Barrett's *Hymnal*) and "God is a name my soul adores", "Praise ye the Lord, 'tis good to raise" and "The heavens declare Thy glory, Lord" (all of them kept by the Methodists). There will be at least seventeen of Watts's hymns which are not to be found in the *Hymnary* (including his great paraphrase of Psalm 46, "God is the refuge of His saints")

[6] For further reading, see D. Bogue and J. Bennett, *History of Dissenters* to 1808 (second edition), 1833, i. pp. 289-352 and ii. pp. 206-242; J. Bennett, *History of Dissenters* 1808-1838, publ. 1839, pp. 129-196; Irene Parker, *Dissenting Academies in England*, 1914; Herbert McLachlan, *English Education under the Test Acts*, 1931.

[7] B. L. Manning, *The Hymns of Wesley and Watts*, 1942, pp. 78-105; George Sampson, *Seven Essays*, 1947, pp. 199-231; Horton Davies, *op. cit.*, 1948.

and none of the twenty-five hymns by Watts in the *Hymnary* is to be deleted.

The sub-title of Watts's *Short Essay toward the Improvement of Psalmody* gives us the clue to his purpose and achievement. It is "An enquiry how the Psalms of David ought to be translated into Christian songs, and how lawful and necessary it is to compose other hymns according to the clearer revelations of the Gospel, for the use of the Christian Church". His plan was thus two-fold, to emancipate the paraphrases of the Psalms from a slavish literalism making them suitable for contemporary worship by "Christianizing" them, and to emancipate the praises of contemporary worship from complete dependence on paraphrases by composing "spiritual songs of a more evangelic frame for the use of divine worship under the Gospel". How well he did this may be seen if we take one or two examples at random. Psalm 72 becomes, in his hands, "Jesus shall reign"; Psalm 122 becomes "How pleased and blest was I"; his hymns "whose form is of mere human composure" (*i.e.* which were not modelled directly on the Psalms of David) include "Begin, my tongue, some heavenly theme", "Give me the wings of faith" and "When I survey the wondrous Cross". He succeeded remarkably in his two-fold plan, achieved "a Christian re-orientation of the Psalms" (Horton Davies), and "shaped out the pattern of the congregational hymn as we know it" (Sampson). "To Watts more than to any other man is due the triumph of the hymn in English worship. All later hymn-writers, even when they excel him, are his debtors" (Manning).

Watts's achievement was partly technical, partly theological. His technical skill was not mean. George Saintsbury sums him up as "by no means unworthy as a prosodist. Followed Milton in blank verse, early popularized triple-time measures by his religious pieces, evidently felt the monotony of the couplet and even attempted English Sapphics"[8]. Watts himself modestly disclaimed any great pretensions. "It was not my design to exalt myself to the rank and glory of poets; but I was ambitious to be a servant to the churches and a helper to the joy of the meanest Christian", he says in his preface to *The Psalms of David*. Nevertheless, he shows a poet's true judgment of the apt and memorable word (even allowing for the outmoding of certain words and phrases), he is strong in his use of simple and monosyllabic words, he makes most effective use (as Bernard Manning showed) of such devices as accumulation and the pairing of lines, and he worked within the compass of those for whom he wrote ("I would neither indulge any bold metaphors, nor admit of hard words, nor tempt an ignorant worshipper to sing without his understanding").

I have formed my verse in the three most usual metres to

[8] G. Saintsbury, *Manual of English Prosody*, 1910, p. 315.

> which our psalm tunes are fitted, namely, the common metre, the metre of the old twenty-fifth psalm, which I call short metre, and that of the old hundredth psalm, which I call long metre. Besides these, I have done some few psalms in stanzas of six, eight, or twelve lines, to the best of the old tunes. Many of them I have also cast into two or three metres. . . . If I am charged by the critics for repeating the same rhymes too often, let them consider that the words which continually recur in divine poesy, admit exceeding few rhymes to fit them for sacred use; these are God, world, flesh, soul, life, death, faith, hope, heaven, earth, *etc.*, which I think will make sufficient apology[9].

He had to contend with the system whereby the clerk at worship read each hymn line by line and the congregation sang line by line. For the most part, his hymns are neatly fitted into this strait-jacket, with the sense complete in every line or two.

Great as was his technical achievement, his theological achievement was perhaps greater. In his hymns are "the august notes of true Catholic theology and true Christian living" (to quote Bernard Manning again). Independents, who have no tradition of reciting the historic creeds, and who have no fixed liturgical use, learn much of their theology and pass on much of their theology through the hymns which they sing. It is a happy circumstance for us that the pioneer of modern hymn-singing was so firmly grounded in the theology of Orthodox Dissent, that he kept to the great themes of God and of His mighty acts in creation and redemption, and that he sang with such intensity and memorable fervour the glory of God and the aspirations of men.

### 4. Watts and the Religious Education of Children.

It is not always realized what a large part was played by Watts in planning for the religious education of children, and how far in advance of his time he really was. He had a deep concern for the spiritual welfare of children and considerable insight into their development and needs. Writing "to all that are concerned in the education of children", he said:

> It is an awful and important charge which is committed to you. The wisdom and welfare of the succeeding generation are entrusted with you before-hand, and depend much on your conduct. The seeds of misery or happiness in this world, and that to come, are oftentimes sown very early; and therefore whatever may conduce to give the minds of children a relish of virtue and religion, ought in the first place to be proposed to you[10].

His service to children ran along three lines, those of catechisms,

[9] Preface by Watts to *The Psalms of David.*

[10] Preface to the *Divine Songs,* 1715; *cf.* also *A Discourse on the Way of Instruction by Catechisms,* 1729-30.

prayers and hymns. The catechizing of children (and servants) occupied an important place in the religious practice of Puritans[11] and was inherited by the Independents of Watts's day and later. There is a very wise *Discourse on the way of instruction by catechisms* in which Watts rejects the theory that children should be allowed to grow almost to manhood before their minds are informed on the principles of religion, argues that children can be instructed partly by reason and partly by the authority of parents, and pleads for the use of different catechisms for different ages. The first catechism was to begin at 3 or 4 years of age, the second at 7 to 8 years. "In the age of childhood at every three or four years of life", he notes "the understanding seems to make a more sensible progress and more visible improvement than it does perhaps in any three years afterwards". There followed a catechism for youth at 12 or 14 years of age, then *A Preservative from the Sins and Follies of Childhood* in the form of question and answer to be frequently read over by young persons, a catechism of Scriptural names for little children, one of the whole of Scripture history and one concerning the "more important transactions related in Scripture". Finally, *A Large Catalogue of Remarkable Scripture Names* for "young creatures of brighter genius who make learning their delight, or whose memories are stronger to retain what they learn, or who are furnished by the Providence of God with more time and happier advantages for knowledge" (than those who have "low capacities, short memories, or few advantages"). Many of these remained standard works for at least a century and left their mark on the method and the content of school instruction well into the nineteenth century[12]. It is easy to scoff at their somewhat self-conscious seriousness and to regard their method as antiquated. It is almost equally easy, in face of present-day paganism and ignorance of the Scriptures, to grow nostalgic for their revived use. We need to ask ourselves some very searching questions about the whole subject of religious education today.

Watts exercised himself considerably in the provision of prayers for the use and imitation of children. These, too, he arranged in age-groups and added a catechism to teach children how to pray. Many of his prayers for various occasions—on going to school, on entering on any sort of learning, upon leaving off old garments and putting on new, on enquiring after a trade or profession, for a child or youth in apprenticeship—have more than a mere historic interest.

Watts's best work for children was done through his children's hymns. The *Divine Songs* of 1715 was the first children's hymn-book, which, enlarged and re-named *Divine and Moral Songs,* ran

[11] *Cf.* Horton Davies, *op. cit.* pp. 53, 281-282.

[12] *Cf.* J. L. and B. Hammond, *The Bleak Age,* Pelican edit. 1947, chaps. viii. and ix.

through over a hundred editions by the middle of the nineteenth century[13] and formed the basis and the pattern for many such books. Some of the hymns are quaint; for example, the one *Against Pride in Clothes,*

> Why should our garments, made to hide
> Our parents' shame provoke our pride?

Some repel us by their insensitiveness to things to which we are now sensitive; for example, in *Praise for Mercies Spiritual and Temporal,*

> Whene'er I take my walks abroad,
> How many poor I see?
> What shall I render to my God
> For all his gifts to me?
>
> Not more than others I deserve,
> Yet God hath given me more;
> For I have food while others starve,
> Or beg from door to door.

Some lend themselves easily to parody. Young Alice Liddell must have known her Watts well for Lewis Carroll in his *Alice* books to turn "How doth the little busy bee" into "How doth the little crocodile", and " 'Tis the voice of the sluggard " into " 'Tis the voice of the lobster". There are few of the *Divine Songs* and the *Moral Songs* which deserve a place in any modern anthology but his lovely "Cradle Hymn" would keep its place. Dr. Johnson is worth quoting here, not only for his estimate of Watts but also for his own prejudices!

> His lines are commonly smooth and easy, and his thoughts always religiously pure; but who is there that, to so much piety and innocence, does not wish for a greater measure of sprightliness and vigour? He is at least one of the few poets with whom youth and ignorance may be safely pleased; and happy will be that reader whose mind is disposed by his verses, or his prose, to imitate him in all but his nonconformity, to copy his benevolence to man, and his reverence to God[14].

But Watts himself should have the last word.

> I well know that some of my particular friends imagine my time is employed in too mean a service when I write for babes: I own my obligations to them for their good opinion of any of my other writings: but I content myself with this thought, that nothing is too mean for a servant of Christ to engage in if he can thereby most effectually promote the kingdom of his blessed Master[15].

[13] *D.N.B.*, art. Watts.

[14] Samuel Johnson, *Lives of the Poets*, Watts.

[15] Dedication to the parents and governors of families belonging to the Congregation in Berry Street, London, 1729-30, prefaced to the *Discourse on the Way of Instruction by Catechisms.*

5. The Devotional Use of Watts's Writings.

The standard edition of Watts's writings, edited by Jennings and Doddridge with additions and a memoir by George Burder, and published in 1810, runs to six bulky quarto volumes averaging between seven and eight hundred pages each. It would be idle to pretend that any major proportion of these is of permanent value since there is much that is out-moded and some which is ephemeral. It is a matter for very real regret, however, that no attempt seems to have been made to gather an anthology of his writings to celebrate the bi-centenary year or to re-issue some of them. There has been a recent reprint of his *Guide to Prayer*. There should be room also for at least an abridgment of *An Humble Attempt towards the Revival of Practical Religion,* of *Questions Proper for Students in Divinity, Candidates of the Ministry, and Young Christians,* and of the three Discourses which are appended to *The Rational Foundation of a Christian Church,* treating as they do of the ministry, the diaconate and the membership of Dissenting Churches. To dip into these books and to use the hymns and psalms of Watts is to have a constant source of devotion.

The "Catholic" side of the Church has its own devotional treasury—its Augustine, its Bernard of Clairvaux, its Thomas à Kempis, its Brother Lawrence, its Saint Teresa, and the rest—and these are wells from which we ought to draw for our own devotional life. But we must not forget that Nonconformity has its own rich devotional treasury, a great heritage of classics which we tend to neglect. We have John Bunyan, William Penn, John Wesley, John Woolman, Philip Doddridge, Samuel Rutherford, and among them Isaac Watts may take his place in virtue of his contribution. George Sampson points out that the "first hymn-book of Watts, with its careful index of subjects and of scripture references, as well as a table of first lines, made a simple and practical manual of devotion". "I, at least, know of no devotional book richer than Watts's hymns and psalms" is the personal affirmation of Bernard Manning.

On the use of these devotionally, Manning himself has said the final word:

> The whole piece may be unfit to use, but the great phrase, the great thought, the penetrating analysis, the blinding flash of genius lighting up Calvary afresh for us—these things would purge and wring and subdue and elevate, and all but save our souls, did we give them the chance. . . . Much that he writes is too intimate except for the holy of holies. But we ought to use it there[16].

The *Guide to Prayer* arose out of addresses "at first composed for the use of a private society of younger men, who were desirous

[16] *Op. cit.*, p. 93.

to learn to pray" and, as Watts says also in his preface, was published years after those addresses had been given and after he had resisted many a call to publish it. His aim was to encourage "the gift of prayer" which he defines simply as "ability to pray".

> The gift of prayer is one of the noblest and most useful in the Christian life, and therefore to be sought with earnest desire and diligence; and in order to attain it, we must avoid these two extremes: I. A confining ourselves entirely to pre-composed forms of prayer. II. An entire dependence on sudden motions and suggestions of thought.

To read the *Guide* is a rich experience, for it contains much that is wise and helpful. Here are some of its helpful comments:

> Labour after a large acquaintance with all things that belong to religion: acquaint yourselves with the Word of God. . . . Remember the several parts of prayer (which Watts has already shown to be invocation, adoration, confession, petition, pleading, self-dedication, thanksgiving and blessing). . . . Do not content yourselves merely with generals: descend to particulars in confessions, petitions, and thanksgivings. . . . If your heart is dry and unaffected with the things of religion, try the psalms of David, some of the prophecies of Isaiah, some chapters in the Gospels or Epistles. . . . Labour after the fresh, particular and lively sense of the greatness and grace of God, and of your own wants, and sins, and mercies, whenever you come to pray. This will furnish you with abundance of proper expressions. The passions of the mind when they are moved do mightily help the tongue. They give a natural eloquence to those who know not any rules of art. . . . Choose those expressions that best suit your meaning. . . . Use such a way of speaking as may be most natural and easy to be understood. Avoid all foreign and uncommon words, expressions which are too philosophical, a long train of dark metaphors, length and obscurity in your sentences, and do not interline your expressions with too many parentheses which cloud and entangle the sense. . . . Let your language be grave and decent, which is a medium between magnificence and meanness. Avoid glittering language and affected style, mean, coarse, and too familiar expressions, mean, trivial, and uncleanly similitudes. . . . Bashfulness may become culpable. Get above the shame of appearing religious. Strive to maintain upon your soul a much greater awe of the majesty of God to whom you speak than of the opinions of those fellow creatures with whom you worship. . . . Maintain always a praying frame of mind; a temper of mind ready to converse with God.

The *Questions proper for Students in Divinity* consists entirely in a list of questions for self-examination, arranged under six comprehensive headings which deal with vocation, doctrine, casuistry, the pastoral office, personal life, and churchmanship. It is an

almost complete manual for theological students (and for ministers) and would be a most useful reprint even after these two centuries have elapsed. There may be dangers in over-much introspection, in keeping one's finger too much on one's spiritual pulse, or in "applying the fatal knife", but there may be greater dangers in never asking these questions. "What was my great design in devoting myself to study for the ministry, and what is my daily view and purpose in pursuing it?" is the first question propounded, among the "questions of serious importance" to be put to students' own consciences. The others are equally searching and any old-fashioned tang about them is only in the wording. The section of "practical and casuistical questions" is full of good things.

> What sort of persuasions would you use to lead a person to public worship, who complains he finds no benefit by it? How would you excite negligent persons, who are in years, to take care of their souls and their eternal interest? What would you say, to encourage those who are diligent in the practice of religion, but complain they feel no pleasure in it?
>
> How would you comfort serious Christians under darkness, who fear God is departed from them?
>
> How would you persuade those who quarrel to be reconciled?

"Perhaps", adds Watts to this section, "it might not be an improper exercise for students in the last part of their academical studies, to write letters of Christian advice to persons under all these circumstances, or at least to write down answers to all these enquiries, to be perused and corrected by their tutors".

*An Humble Attempt towards the Revival of Practical Religion* combines an exhortation to ministers and a serious address to the people (that is, what we now call ordination or induction "charges"). The former was first intended to be delivered at the ordination of John Oakes, at Cheshunt, Herts, in 1729, but Watts was ill and unable to deliver it. "In the composition of that discourse my thoughts ran out to four or five times of what would have been the length for that service, so that I must have greatly contracted it in the delivery!" Happily, we have it as Watts wrote it and not as he would have had to deliver it.

"When true religion falls under a general and remarkable decay" (Watts was writing in the depressing days of early Georgian apathy and raillery at religion), "it is time for all that are concerned to awaken and rouse themselves to fresh vigour and activity, in their several posts of service". Accordingly, he addresses ministers on the themes of their own personal religion, their private studies, their public labours, and their conduct in the world, and Church members on the advantages and obligations of being Christians, and especially of being Protestant Dissenters. It is full of wise and practical

exhortation which is as up-to-date as when it was first written. It recalls Dissenters to their Puritan tradition and heritage and challenges them to vital, personal religion. It contains a great deal which is eminently quotable, but I cannot forbear choosing one which illustrates Watts's penetration, his good sense, and his quiet forcefulness. He has been speaking, to ministers, of the need and value of simplicity in preaching.

> The bulk of our auditories, whether in the city or country, are not much profited by sermons merely made up of rational proofs of any doctrine or duty, deeply and laboriously deduced from the original springs and prime nature of things. They do not find their minds so much enlightened, nor their hearts warmed by a tedious train of connected inferences that are far-fetched from distant principles of nature and philosophy. . . . The generality of our hearers have their lives filled up with the business of their station, and have little leisure or advantage to improve their understandings in the art of deep reasoning. These will yawn and nod, and grow weary of the sermon; nor will such a preacher (though his discourses are never so much laboured) profit the assembly any more than please them if he goes on resolutely in this way; such a minister will quickly despise his hearers, and they will soon be tired with their preacher; and if some providence does not remove him to another congregation, or if he does not betake himself to some other business of life, he will be tempted to forsake the protestant dissenters, and throw himself into the established church, when he has persuaded his conscience to comply with the imposed terms of ministerial conformity.

Finally, to return to the point from which we started. We shall not keep the bi-centenary worthily if we confine ourselves to a day or even a week in which we sing again some of Watts's great hymns and grow sentimental about "the delicate domestic chaplain of Sir Thomas Abney". Isaac Watts touched Nonconformity at so many points and laid us all so much in his debt that we should be constrained now to a new interest in his work and a new study of his writings.

# EVANGELISM IN ITS WORLD SETTING

By Ernest A. Payne, M.A., B.D., B.Litt.

## I

The word "Evangelism" is not a very attractive one. It is an abstract noun of an artificial kind formed by analogy from a supposed Greek word which has never yet been found. *Χριστιανισμός* from which we get our "Christianity", is found as early as Ignatius of Antioch; but *εὐαγγελισμός* never. Till recent times the word Evangelism has been rare in English. The *Oxford Dictionary* ascribes its earliest usage to Bacon, who used it in his unfinished *New Atlantis*, published in 1626, speaking of "the Apostolicall and Miraculous Evangelisme of S. Bartholomew". But the dictionary gives no other instances of the occurrence of the word till 1813.

The word, however, clearly takes us back to the New Testament. Equally clearly the idea for which it stands has there a world reference. And the word is one that occurs with increasing frequency in the modern Christian vocabulary. The New Testament speaks not only of the glad tidings, *τό εὐαγγέλιον*, but has a verb, *εὐαγγελίζω* or *εὐαγγελίζομαι* which Grimm-Thayer defines as "to proclaim glad tidings" or "to instruct men concerning the things that pertain to Christian salvation". Closely linked with it are three other words *κηρύσσω*—"to act as a herald, to proclaim openly, to preach"; *μαθητέυω*—"to make a disciple, to teach, instruct"; and *διδάσκω*—"to teach or prescribe". All four words in one form or another—*εὐαγγέλιον*, *κηρύσσω*, *μαθητέυω* and *διδάσκω*—may be found in significant juxtaposition in the closing verses of the gospels of Mark and Matthew; and it is important for our present purpose that they are there given a world setting. "Go to all the world and *κηρύξατε* the *εὐαγγέλιον* to every creature" (*Mark* $16^{15}$). "Go and *μαθητέυσατε* all nations teaching (*διδάσκοντες*) them to obey all the commands I have laid on you" (*Matt.* $28^{19}$).

This excursion into origins and etymology seems desirable because the word Evangelism is frequently used today either so loosely and vaguely as to have little positive content, or so narrowly that it has clearly lost the breadth and variety implied by its New Testament counterparts. One of the best modern definitions comes from Dr. Lesslie Newbigin, one of the recently appointed bishops of the new Church of South India. Evangelism, he says, is

> that part of the Church's duty which is described in the New Testament by the verbs *kerussein*—to proclaim, or herald the news of God's act in Christ—and *euangelein*—to tell the good

> news. . . . Evangelism is the activity of the redeemed community seeking to share with all men the joy of redemption, and to welcome all men into the fellowship of those who share that joy[1].

That is a good definition; but it would have been improved, it would have been closer to the New Testament, had it recognized explicitly, as it does implicitly, that *matheteuein* and *didaskein* are also bound up with the activity of evangelizing. Perhaps at this point one should say *pace* Dr. Dodd, to whom we owe so much for his penetrating discussion of the apostolic κήρυγμα. But even if Paul accepted Dr. Dodd's sharp distinction of κήρυγμα and διδασκάλια, I feel certain that for the apostle the call to evangelize (εὐαγγελίζεσθαι) included more than bare proclamation. It included all those ways by which the Christian message is made known, wins response, and is transmitted from one person to another.

The word Evangelism, in spite of its rather unsatisfactory character, is on our lips with increasing frequency. It figures on the programme of almost every denominational, interdenominational and international Christian gathering. Every communion now has its committee or commission on or for Evangelism. It is clear that the Christian conscience and purpose are increasingly focused and set in this direction. Something is at work within the Christian community as a whole, and we may well rejoice therein. For, whatever its verbal limitations, Evangelism implies an active and living Christianity, not one that is moribund, static or turned in upon itself.

It is interesting to notice how Evangelism has steadily come to occupy more and more of the centre of the stage at the Ecumenical Conferences of the last three decades. At the World Missionary Conference at Edinburgh in 1910 the word hardly occurred. At the Jerusalem Meeting of the International Missionary Council in 1928 much time was spent in considering non-Christian systems of thought and life, but a place was found, almost it would seem as an after-thought, for two papers—one on "The Evangelistic Duty of Christianity" by Dr. John Mackay, and one on "The Case for Evangelization" by the late Archbishop Temple. It should be remembered that it was within a few years of the Jerusalem gathering that there appeared the Laymen's Report *Rethinking Missions*. When the International Missionary Council met again ten years later—in Tambaram—Evangelism was regarded as one of the main subjects for discussion. Bishop Pickett's *Christian Mass Movements in India* had created widespread interest. Dr. Latourette's monumental *History of the Expansion of Christianity* had begun to appear. The important preparatory papers on Evangelism and

[1] Amsterdam Commission II: The Duty and Authority of the Church to Preach the Gospel.

a summary of the discussions and the findings occupy one of the most lengthy of the volumes of the Tambaram Report. The Second World War accentuated the conviction of Christian leaders in all parts of the world that this must be regarded as a major concern and responsibility. When the I.M.C. was able to meet again—this time at Whitby in Canada in 1947—it entitled its findings "The Witness of a Revolutionary Church". All other matters seemed to have become of secondary importance. The Report speaks of "total evangelism" (p. 18)—that is, a world-wide evangelism involving the total commitment of all the resources of the Church and of every Christian. More significant still, in the planning for the first Assembly of the World Council of Churches, one of the four main commissions had assigned to it the subject "God's Design and Man's Witness", and what is meant thereby is active Christian proclamation and propaganda, the spreading of the faith and the winning of disciples, in a word, Evangelism.

The word may not be self-explanatory; it may even seem a little question-begging and, because of certain associations, misleading. Certainly it does not help us much with those outside the Church. Latourette writes of the "expansion" of Christianity, John R. Mott speaks of confronting men with Christ—or "exposure to the fact of Christ and to the facts about Christ—exposure, therefore, to Christ Himself as set forth in the original writings of the Christian faith and as realized today and across the centuries in human experience"[2]. Godfrey Phillips recalls us to what he calls "The Transmission of the Faith". All that they say can be subsumed under Paul's word *εὐαγγελίζεσθαι*. It means, in the widest sense, the missionary activity of the Church. As Archbishop Temple once said: "If we know what the word truly implied we must see that 'Christian' and 'missionary' are synonymous terms"[3]. We are all more aware of the truth of that statement than when he made it in 1928.

## II

Let us consider, then, the situation facing the Christian Church, now increasingly aware of the necessity for active witness-bearing. There are five facts worthy of attention, the first encouraging, the others of a more disturbing character.

1. Taking the world as a whole, the past 150 years have seen a most astonishing growth and expansion, numerically and geographically. There is no need to elaborate this point. We are now far enough away from the 19th century to recognize it as one of the great periods of Christian expansion. The Christian faith was carried by missionaries from Europe and North America to every Continent and to almost every land, and it won a response. Among

[2] Tambaram Series, IV, p. 61.
[3] Jerusalem Report I, p. 470.

the many contrasts between the world as Carey surveyed it for his *Enquiry* and as we know it today, not the least striking is the new and dramatic way in which Christianity has proved itself afresh a world faith. Latourette calls the 19th century "the Protestant century". But a new missionary impulse and impressive missionary successes came to the Roman Church as well as to the Protestant communions. We are still but dimly aware of the miracle wrought by God through the agency of the missionary societies. Nor is the outward and onward movement yet spent. There are at least three times as many Christians in Asia as at the beginning of the century, at least six times as many in Africa. It would appear that in the decade from 1928-1938 the increase in Protestant communicants in the younger churches was greater than in the preceding quarter of a century; and the same is probably true for the Romans. A new Christian leadership has emerged—particularly in China—as impressive in its way as the emergence long ago of a Latin Christian leadership, or a Celtic leadership, or later an indigenous leadership in England, France and Germany. These things should give us reassurance.

2. If the evangelistic task of the Church be thought of as the proclamation of the gospel to all nations or to every creature, it is still far from accomplished. It is incomplete simply in terms of geography. For the Edinburgh Conference of 1910 a survey was prepared of "Unoccupied Sections of the World". It was then estimated that some 122,000,000 people were without any missionary provision whatever, either because of isolation and difficulty of access, or because of political hindrances, or because of lack of an adequate and comprehensive vision on the part of the Christian forces. Little if any progress has been made in this regard in the past forty years. Indeed certain areas once open are now closed. Yet others may soon be closed. Christians are in many areas—even in places where there has been missionary work for several generations—a very small minority indeed. "There are more non-Christians in the world now than there were ten years ago", it was reported at Tambaram, and the last decade has certainly not altered the situation. "The increase in membership of the Christian Church has not yet overtaken the increase in population"[4]. And scientific inventions unifying the world have changed the relative importance of different areas. The making of air-routes and the discovery of unworked mineral resources may swiftly and decisively change the pattern of human affairs. No land or people can now be regarded as on the fringe or out of the stream of history. There are areas that could have been entered by Christian missionaries—that could now be entered—that should be entered.

[4] Tambaram Report, III, p. 412.

3. Two or three generations ago there seemed to be signs that some at least of the non-Christian faiths were decaying, if they were not already dead. Their speedy overthrow was confidently predicted. Of recent decades, and perhaps particularly during the last ten years, there has been a revival in their hold on millions of human beings. Dr. Kraemer calls the process "reassertive consolidation"[5]. Hinduism, Buddhism and Islam are clearly today still effective rivals of Christianity. Political motives have joined with religious to give them a new lease of life. Farquhar's book, *Modern Religious Movements in India* (1915), which seemed to hold out such promise to the missionary enthusiasts of a generation ago, has little relevance to the India of Nehru and Jinnah. The so-called acids of modernity have not eaten very deeply or quickly into the Islam of the Near East. In Ceylon Buddhism shows itself "resurgent" and aggressive. Even the animism of primitive peoples is seen to have a greater persistence and potency than our fathers recognized.

4. The Christian faith has to meet new foes. Within European civilization, within what we used to call Christendom, there have arisen two rival systems—the one variously described as Secularism, Humanism or "Democracy as a Pseudo-religion", the other Marxist Communism. The one still pays a certain lip-service to Christian ideals, but in practice largely ignores the Christian Church. The other is openly and aggressively hostile to and contemptuous of the Christian Church and its teaching, and now makes a bid for support in every Continent. These two movements have acted and reacted upon one another as well as upon the Church. Their combined effect has been profoundly to alter the relation of the Church to the State and the Community in almost every European land. When at Oxford in 1937 it was said that "for the relation of the Church to the community the missionfield is now normative"[6], there was some exaggeration. Nor is it accurate or wise to speak of our situation and civilization as "post Christian". What has to all intents and purposes disappeared is the *corpus Christianum* as envisaged and established by Constantine, that *corpus Christianum* which at the time of the Reformation changed its form in most European lands but not its essential basis. As Mr. Frank Bennett has recently suggested, "post-Constantinian" is a truer description of the present state of Western Europe than "post Christian"[7]. It may be well to note that this means that in more senses than one we are thereby nearer to the *ethos* of the New Testament.

5. When we try to assess the position of the Christian Church today *vis-à-vis* its evangelistic task, we cannot ignore the shifting

[5] *The Christian Message in a Non-Christian World*, p. 297.
[6] *The Churches Survey their Task*, p. 200.
[7] Amsterdam Commission, II.

balance of power in the political and economic sphere. The geographical expansion of the Christian faith in the sixteenth and seventeenth centuries was primarily a Roman expansion of which Spaniards and Portuguese were the chief agents. The expansion of the nineteenth century was primarily a Protestant expansion of which the British were the chief agents. Religious history is never altogether separable from political and economic history; so much we may concede to the Marxists. The centre of gravity in human affairs has now shifted. The issues of peace and war on a world scale are now precariously balanced between the U.S.S.R. and the U.S.A. The Christians of Britain who for several generations have carried relatively by far the heaviest share of the missionary work of the Protestant communities in both men and money are now impoverished and subject to the disabilities of their situation. A very bright red light flashed in the various mission houses last autumn when the Treasury informed the Conference of British Missionary Societies that it would be necessary to reduce by 25 per cent the amount which could be sent abroad to non-sterling areas. Even without this warning it was becoming clear that English pounds are no longer able to meet the rising costs in almost every land or to maintain the missionary work of the Church at any rate in the form and manner of recent decades. The income of British missionary societies has increased of recent years, but only in face value and not in proportion to the increased money in circulation and actual purchasing power. For example, the income of the Baptist Missionary Society was £111,000 in 1941-2 and £171,000 in 1947-8. It is doubtful if that really represents an increase. Certainly it does not meet the needs abroad. Dr. Latourette remains optimistic as he contemplates the future, but we should note that his optimism is based, in part at any rate, on his faith in America and her readiness to undertake a greatly enlarged share of the missionary work of the Church. Nor must we forget that the human scene is now shadowed by the possibility of not only war, and the further damaging of civilization, but of its almost complete destruction and extinction through the use in any future conflict of atomic weapons.

Grim the situation may seem to many—certainly very different from the favourable situation which was prophesied 40 or 50 years ago—but is it really radically different, save in range, from the situation often before faced by the Church in the course of her long pilgrimage?

## III

This is, of course, a very incomplete appraisal of the present situation, but it may serve as the basis for a few remarks on what seems required of us if we are to satisfy in any measure at all our

own desire to evangelize. How is the deepened concern felt by all Christians to find a successful outlet into the modern world? Among many others these four things are involved.

1. There must be a clearer conception of what το εὐαγγέλιον really is. What is it that constitutes the good news which we desire to proclaim and pass on? The growing sharpness of the conflict in the West as well as in Asia and Africa compels a concentration on essentials and this is something we need not regret. The earnest theological questioning which is now taking place in all Christian communions was overdue. The Christian faith was in danger of becoming indistinguishable from Western civilization. Our thought and our life as churches had strayed a long way from their biblical roots. To be compelled to ask afresh what were the glad tidings that the apostolic band proclaimed first to their fellow Jews, then to the Gentile peoples of the Mediterranean lands and then to the so-called Barbarians of the frontier regions, is a salutary thing. And from it we have to go on to ask whether these are the glad tidings we are proclaiming to the peoples of Asia and Africa, to the peoples of Europe, to our own children. A direct discussion of the New Testament evangel is not here our concern. Two stimulating attempts were recently made in preparation for the Amsterdam Assembly to indicate the relevance of the New Testament gospel to our own time—the first by Pastor Pierre Maury, of Paris, the second by Professor Walter Horton, of New York, both of them men who are sensitive to the modern situation and at the same time deeply rooted in the Biblical and Christian tradition. "Modern man", says M. Maury, "believes in history, he does not know the meaning of history, and he is looking in vain for an ethic which corresponds to his condition". The Christian message is that there is a judge of history—namely Christ; that there is one who can meet the universal unsatisfied need of justification, forgiveness and the remission of sins—namely, Christ; and thirdly, that Christ, as Lord, does embody an ethic faithful to the whole of life, both individual and collective, and faithful to the requirements of justice, and yet one that is dynamic and not legalistic. Dr. Horton finds four points of correspondence between the upreach of human need in our time and the downreach of the divine grace:

(i) between the universal longing for *security* and faith in *God the Father Almighty;*
(ii) between the world-wide hunger for *peace and fellowship* and faith in *Christ the Reconciler;*
(iii) between the general *weariness and mental lassitude* with which our age is afflicted and the *inward refreshment* and sustaining power of the Holy Spirit; and
(iv) finally, between the *despairing hope* which makes our contemporaries clutch at straws, and the *hope-beyond-despair*

which enables Christians calmly to steer through rough waters by the pole-star of *God's everlasting kingdom*[8].

What we have to ask ourselves is how far, in both East and West, we are by lip and by life making those points crystal clear, or how far we are allowing them to be obscured by secondary matters.

2. There must be a wider and wiser strategy in Christian evangelism if it is effectively to challenge its modern adversaries. One world needs one Church—not a uniform rigidly organized or centralized institution, but one marked by co-operation, fellowship and a strategic sense. It is surely significant that the Apostle Paul, most individualistic and mobile of missionaries, returned again and yet again to Antioch and Jerusalem, and in the striking words of Professor Dodd "ultimately sacrificed liberty and life through an act which was not a doubtfully consistent piece of accommodation or compromise, but an assertion of the unity of all churches in the one Church"[9]. Evangelism in its world setting requires a readiness and capacity to seize opportunities which may present themselves now here, now there, now in this continent, now in that. It requires a recognition that a particular method outmoded or impossible in this land may be most fruitfully employed somewhere else. Both those points may be illustrated from the present situation in France and in Latin America where evangelistic campaigns, of the kind which seem now ineffective in Anglo-Saxon countries, have recently had remarkable results. If missionary work in many parts of China is to become so difficult as to be almost impossible, can the Christian Church take advantage of the crying need in certain mass movement areas in India and enter the doors still open in central Africa? The present opportunities in India and Africa may not last more than another generation. Can Christianity reach South-East Asia effectively before Communism? Lack of financial resources and other considerations will probably compel a re-examination of missionary methods. Was Godfrey Phillips right or wrong in calling educational, medical and social work "second line activities"?[10] Further, if the wealth of the world is to be concentrated for the next few decades mainly in the United States, then a sustained attempt must be made to bring home to Christians there the special responsibilities now resting upon them, while we in Britain must decide what our special contribution should be and how we can make it. An International Missionary Council, Confessional Alliances and a World Council of Churches are required for the consideration of these and many other matters, but they must become organs of our churchmanship, bodies which act as well as talk.

[8] Amsterdam Commission, II.
[9] *Essays Congregational and Catholic*, p. 13.
[10] *The Gospel in the World*, ch. xvi.

3. The Church itself must become the instrument of evangelism and the building up of the Body of Christ the end of evangelism. The modern missionary movement began in the conviction, enthusiasm and devotion of individuals. The younger churches are, under God, the fruit of the work of the missionary societies, often regarded with some impatience and patronage and even contempt by many church members. In the West evangelistic activity has been left to professional evangelists, or has been regarded as the special responsibility of clergy and ministers. The Anglican report *Towards the Conversion of England* was surely right in urging that we have "to recover in practice the Apostolate of the whole Church, and thus to fashion the Church itself into Christ's weapon for evangelism"[11]. We in the West may here learn from and be challenged by many in the younger churches of Asia and Africa. But if the Apostolate of the laity and of the whole Church is recovered, it will only be a return to the pre-Constantinian epoch, to the practice of the early Church and to the situation pictured in the New Testament. J. G. Oncken, the pioneer of the modern Baptist movement on the continent of Europe, was once asked by the civil authorities in Hamburg how many "missionaries" his body possessed. "Jeder Baptist ist ein missionar", was his reply. Whether true or not in practice, that is surely the ideal for every Christian communion in every part of the word. So far as the individual is concerned it involves an interest in the evangelistic activity of the Church in its world-wide setting. Changes of an important character must soon come in the relationship of missionary societies to the churches from which they draw support; there must be a much closer integration of their life. There must also come changes in the relationship between the so-called younger churches and those of the West. The aim and effect of these changes should be to make more evident than before that evangelism is one of the essential marks of a living Church. Moreover, it is the strengthening of the Church which is the goal. "Evangelism", said Archbishop Temple on one occasion, "is the winning of men to acknowledge Christ as their Saviour and King, so that they give themselves to His service in the fellowship of His Church"[12]. By their success in doing this, our evangelistic efforts and our missionary institutions and activities must be judged.

4. There must be a deeper spiritual concern, a wider recognition that the extension and revival of the Church depends on the divine initiative, on the Holy Spirit, and that "the Spirit bloweth where it listeth", a more urgent waiting upon God. We confer a great deal about Evangelism. We make plans and programmes. But neither as individuals nor Churches are we yet praying about it as we might and ought. It is just two hundred years since Jonathan Edwards

[11] *Op. cit.*, p. 40.
[12] Tambaram Report, III, p. 53.

sent out from his New England manse a booklet with the quaint but expressive title, *A Humble Attempt to promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer*. The little book had a strange history, but one that illustrates in very challenging fashion how the Spirit of God works in a world setting. Some copies of Edwards's appeal reached Scotland within a few weeks of publication. The prayer they stimulated helped to fan the flame of revival in and around Cambuslang. Thirty years later a copy of Edwards's book was sent from Scotland into Northamptonshire and was of decisive importance in the spiritual growth and development of the little group of men who were the founders of the Baptist Missionary Society. All who have studied the records agree that had it not been for the Prayer Call issued to Northamptonshire churches in 1784 the significant movement of 1792 would not have taken place. The Prayer Call of 1784 was directly and admittedly based on Jonathan Edwards. And this prayer movement was of decisive importance also in the steps leading to the foundation of the London Missionary Society. The great evangelistic stirrings of one hundred and fifty years ago followed what Edwards called "extraordinary prayer"—something very different from set forms or the issue of a beautifully worded collect for general use in church services.

## IV

We are all conscious that we live in a time of crisis and at a turning-point in human affairs. One epoch is at an end and another struggles painfully to birth. As on many previous occasions the Church on earth is in danger of identifying herself with the old order and mistaking her mission. Far too many ecclesiastical as well as political leaders call us to defend this or that social system and to oppose the other. It were better that we remember the words of Jesus to a man who asked leave to postpone following the Master till he had buried his father. "Let the dead bury their dead: but go thou and preach (διάγγελε)—publish abroad—the Kingdom of God" (*Luke* $9^{60}$). The Church has survived the rise and fall of many political and social systems. The Constantinian settlement so closely linked Church and State that it must have seemed to many that the collapse of the Roman Empire meant the end of the Church. But instead of that, because the gospel had already been made known among the barbarians, and because the evangelistic impulse reasserted itself, the Church passed on to become one of the main shaping and life-giving influences in medieval civilization. At the end of the Middle Ages, Church and State seemed so inextricably mingled, and both of them so corrupt, that the combined movements of the Renaissance and the Reformation might well have

heralded the end of the Christian religion. But instead of that, a new evangelistic concern seized many in all branches of the Church so that after a period no longer than that separating the entry of Alaric the Goth into Rome from the crowning of Charlemagne, we see a Church greater in extent, variety and numbers than ever before, and—if Dr. Latourette is to be believed—actually exercising a deeper and more truly pervasive influence on human affairs, however many the enemies, however widespread the apostasy. "The heartening lesson (from history) is", says Dr. Kraemer, "that the Gospel can spread under *any* circumstances, provided a living and ardent faith burns in the hearts of men"[13]. It is surely a hopeful sign that in days like the present a deep evangelistic impulse is making itself felt in every branch of the world-wide Church.

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The Independent Press announces that it hopes to publish by mid-September an English edition of *Isaac Watts, his Life and Works,* by A. P. Davis, of Virginia Union University. This excellent and scholarly study of Watts was first published in America in 1943. It has been very difficult to obtain in this country, and the Press is to be congratulated on having overcome all the difficulties in the way of publication here in time for the forthcoming celebrations in November. This is the first full biography of Isaac Watts since the standard Life by Thomas Milner in 1834. It is the book for which we have long been waiting. The first three chapters are biographical, against the background of 17th-century Dissent. This is followed by chapters on Watts as Educator, as Preacher and Essayist, as Poet and Hymn-writer. There is a final chapter on "Character and Influence". There are voluminous notes with valuable references to literature and a full bibliography. It is hoped to publish a fuller review when the book is available in its English edition. It will be found to be indispensable to all students of Isaac Watts. May the hope be expressed that some enterprising publisher will provide us with a modern complete edition of Watts' Hymns and Psalms, with the original prefaces? K. L. PARRY.

[13] *The Christian Message, etc.*, p. 445.

# DANTE—HIS ABIDING RELEVANCE

By A. H. Driver, M.B., Ch.B.

Of all artistic media through which men have sought to give expression to spiritual reality, poetry claims its supremacy. Poetry has not the immediacy of the appeal of painting, nor the universality of that of music, but it has the uniqueness, the range, and the wonder inherent in the channel of communication of heart to heart through the mystery of human speech. The function of poetry is the embodying in art form of an experience, not necessarily of course a spiritual experience or one related directly to religion, but inasmuch as man's deepest experiences lie in that realm, how natural it is that they should find expression in poetic vision. Poetry at its highest is far more than an occasional servant to religion. "To theology", says "Q", "poetry is her wisest, eldest, ever loveliest, younger daughter, the first of her handmaidens, enjoying the first-born's share of her love". So she is . . . Many minor and major singers have enriched the worship of the Church, and endless quotations have shed a glow of light on otherwise pedestrian pages or dull discourses, but she is more than a handmaiden. She is a partner in marriage. Religion when it finds words inadequate to express reach of thought or depth of experience can do no other than call upon the poet whose magic it is to take those same poor symbols of words and so enrich them by every device of association and creative power that they are made instruments for evoking and proclaiming anew the mystic vision. The poet performs this service by virtue of an experience essentially spiritual—an experience united with the power of so using words as an artistic medium that they not only embody but enrich and add to that experience. Wordsworth, for example, wishes to express his experience of nature as a revealer of God. He takes a few word symbols—words that have been used as such ever since early man *began* thinking of God: light . . . motion . . . presence . . . dwelling . . . spirit. The symbols are grouped until they become the expression of vision we know so well:

> "I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts, a sense sublime
> Of something far more deeply interfused
> Whose dwelling is the light of setting suns . . . "

Something has been evoked greater than the total value of each separate symbol, and we have been caught up into that realm where poetry and religion meet. Sound, association, rhythm, these concrete expedients are pressed into service as instruments in

making the ideal real, the vision actual, the distant immediate. The experience which might have remained in solution, as it were, has crystallized in a form of beauty, actual, visible, apprehensible. Something tremendous has happened, a creation, or incarnation, of the Spirit.

Now Dante is the supreme example of the union of the poetic and religious genius—"the highest spiritual nature" to quote Lowell, "that has ever expressed itself in rhythmical form." If ever there was a man whose native country was the ground common to religion and to poetry, that man was Dante. His basic conviction was the fundamental assumption of revealed religion, namely, that history and the events of time are included in the eternal, that they are but one form and aspect of the eternal, that eternity has intercourse with time. He would have accepted implicitly the following sentence from a theologian of our own day. "We can believe that when we catch a glimpse of some true and worthy purpose being worked out here, still more when our own purpose is caught up in it, we are in touch with the eternal world. History has meaning and spiritual value only as we succeed in discovering within it both the human and divine[1]". He would further have accepted the same writer's statement of the implications of this outlook on the events of time. "The penalties of sin are accepted as the just consequence of an order where moral values are supreme, the mystery of suffering is illuminated by the idea of educative discipline, the mystery of death becomes, for the Christian hope the door of entrance into the fulfilment of life's best, the home of that music of which we hear but faint and fleeting echoes and of that poetry of which we take but a few fragments to our hearts."

Thus, in the essential continuity of Christian tradition, do Roman Catholic poet and Baptist theologian join hands across the centuries, for this sentence epitomizes Dante's working belief and, though expressed in symbol and allegory, in the thought forms of the Middle Ages, it breaks through their bonds to become abidingly relevant. To others has been given something of his sense of the thinness of the veil between the temporal and the eternal, but no one has so succeeded in expressing it in immortal verse. It is the depth and reality of his experience married to his power of expression in terms of imperishable beauty that have made him the supreme Christian poet of all time.

Yet to so many he remains an undiscovered country. Much contemporary neglect may be due in large measure to prevalent decline in faith in the Christian affirmations, but, until there emerge from the deserts of modern unbelief, artists in words, colour and music, approaching in attainment those whose creative gifts spring from their living faith, might it not be worth while to relearn the

[1] Wheeler Robinson: *Redemption and Revelation*, pp. 171, 289.

vocabulary if only to recapture and make a present possession that beauty in which they clothed it? The sacramental ministry of the natural world, for example—how integral a part of Dante's mind which sets every movement upward of the purified souls in relation to the changing colours and moods of sky and sea, and to the motions of the ever-present stars, surrounding the pilgrims with the ministrations of music and colour, subdued and pensive in the Purgatorio but moving toward outbursts of harmony and a blaze of glory in Paradise. To our drab outlooks such reverential viewing of the natural world is becoming but a remote and shaken figment of the poetic imagination. The plea of a Newman, who had not a little of Dante's outlook, that the objects of the visible world should be handled with a reverential touch on the grounds that they are the robes and ornaments of God himself, comes as a voice from another world, alien and remote to the pride of scientific materialism, blind both to poetic beauty and to philosophic truth. But as long as there survives, unsubmerged by the threatened nemesis, a sense of the eternal values, the voice of the Florentine will endure.

Dante was a mind which held without tension the Christian paradox of the littleness and the greatness of human life. The littleness of life . . . we are well aware of his searing sense of moral guilt which has become so sharply relevant to our times—but, apart from that, how genuine his astonishment at all forms of human pettiness, the choice of the fleeting against the *"cosa che duri"* (the objects that endure), the deafness of those whose ears are shut to "courteous invitations to the table of love" (*alla mensa d'amor cortesi inviti*), the blindness of those who, although "the heavens call to them and circle around them, displaying their eternal splendours" keep their gaze downward to earth. When caught up into the Empyrean, he sees the little patch called Earth, and smiles at the insignificance of this *areola,* this threshing floor where mortals are so involved in petty strife.

This sense of the insignificance of human life—its wilful self-impoverishments, its brevity, the evanescence of human fame, is shared, with facility enough, by the modern world, but unbalanced by Dante's overwhelming sense of its significance in the light of Eternity. This small threshing floor of Earth was above all things actual and real, an arena on which every human action was heavy with destiny. The pages of the book of life were stamped individually and indelibly, and finally were to be gathered up, bound in one volume of consummation—*legato con amore in un volume.* Human life was a pilgrimage of greatness and glory, flood-lit by the sure and certain hope of immortality—Hope is the virtue most prized by Dante who does not shrink from allowing Beatrice to confess of him

"Church militant hath not a child richer in hope."

The note of hope—with green as its symbolic colour, green as of "tender leaves just born (*verdi, come fogliatte pur mo nate*)—pervades the whole of the Purgatorio, for example, in the story of Manfred where Dante, in effect, appeals from the sentence of the Church to the judgement of God":

> . . . man is not so lost that eternal love may not return, so long as hope retaineth aught of green.
>
> Horrible were my transgressions, but infinite goodness hath such wide arms that it accepteth all that turn to it.

What too, but a sense of the greatness of human nature, when moved by faith and hope, could have led Dante to select two pagan Kings for seats in Paradise. Their names and the mists of legend round them are of little importance, except as introducing these two stanzas wherein human love, faith and hope are shown as reaching out imperiously to claim and receive the divine mercy.

*Regnum coelorum violenza pate*
*da caldo amore e da viva speranza*
*che vince la divina volontate;*
*non a guisa che l'omo all'om sobranza*
*ma vince lei perche vuole esser vinta*
*e, vinta, vince con sua beninanza.*

> Heaven's kingdom suffers violence willingly from ardent faith and lively hope; by these the will divine may vanquished be. Not like to man's o'er man that victory is but won because the vanquished wills defeat and, vanquished, by its mercy vanquishes. (Parad. XX, 90.)

Above all, it is Dante's implicit acceptance of the life immortal that is inseparable from his sense of human greatness. Let us recall but one stanza, as poignant and as triumphant as any in the whole range of literature.

*Qual si lamenta perche qui si moia*
*per viver colassu, non vide quive*
*lo refrigerio del l'eterna ploia.*

> Whoso laments that here one dies to gain the life up there, has lived without attending to the refreshment of the eternal rain. (Parad. XIV, 27.)

Dante could not have conveyed his sense of the greatness of human life so vividly had he been but a spiritual seer, devoid of insight into humanity. Once Byron, in justification of his airy and tripping social verses, said that as there were so many divine poems he might as well write a human one. The antithesis was a false one, if he had the Divine Comedy in mind, for it is great just because it is so human, for, like a later poet, he

> . . . daily read
> With most delight the passions of mankind
> There saw into the depths of human souls
> Souls that appear to have no depth at all
> To careless eyes.

Dante was a poet and a Christian to whom, as to every poet, John and Elizabeth, their loves and quarrels, hopes and fears, joys and sorrows, were as real and significant as anything in the universe, and every detail of their prosaic existence potentially of the very stuff and texture of poetry. We may be very sure that few characteristics and habits of his fellow citizens escaped the vigilant eye of Dante, to remain unlit by his vivid imagination. It is this 'seeing eye', I suppose, that gives him his power of expressing in a few lines an expression of a whole personality. There is, for example, the pathetic figure of Pia:

> Pray, when thou shalt have returned unto the world, and rested from the long journey, remember me, who am Pia. Siena made me, Maremma unmade me; he knows it who, before wedding, had enringed me with this gem.

There it is, etched as clearly as a cameo portrait for all time, the story of Pia: her happy childhood in Siena, her unhappy marriage, her sad end in the Maremma marshes, directly or indirectly at the hands of her husband, her lack of friends on earth who can be asked to pray for her, her courteous and solicitous nature (the only one of the spirits in Purgatory who had any thought of Dante's fatigue—"I pray you when you have rested from your long journey . . . ").

Or there is another figure in Ante-Purgatory, Belacqua, the lazy maker of lutes in Florence, here as there 'more indolent than if sloth were his sister', drawn to the life with his monosyllabic speech and tardy movements disliking any sense of hurry in either Dante or himself.

Or we take the two lines from which stand out the bold figure of Uberti, dignified even in Hell:

> *ed ci s'ergea col petto e colla fronte*
> *come avesse lo inferno in gran dispitto*
> as though he had Hell itself in scorn.

This aspect of Dante's genius cannot be better expressed than it is in J. R. Lowell's discerning study: "He had not looked on man and nature, as most of us do, with less interest than into the columns of our daily newspaper. He saw in them the latest authentic news of the God who made them, for he carried everywhere that vision washed clear with tears which detects the meaning under the mask, and, beneath the casual and the transitory, the eternal keeping its sleepless watch". To Dante, all the figures of his crowded panorama, from the Popes on the throne of Peter to the common soldier on the battlefield, were of essential dignity as men holding in their hands their immortal destiny. Look upon men and women, *more nostro*, as units or digits in the life of the State, as consumer or producer puppets in the play of economic forces, as 'personnel' to be shepherded in and out of industrial and military communities, and

the resulting habit of mind is as destructive to the spirit of poetry as to that of religion.

Dante underlines the constant human reference of his Vision by his characteristic device of the concrete and homely simile.

The heavenly spirits welcoming the pilgrim as one who will give them opportunity of increasing their loves,

*Ecco chi crescera li nostri amori,*

are likened to fish in a fishpond attracted to what is thrown in as food from without. A crowd of spirits on the Hill of Purgatory are as eager and importunate as the hangers-on in a roulette room are towards the winner anxious to get away. The narrow enquiring glance of another group is that of an old tailor threading his needle.

Such homely comparisons as the tailor cutting his coat according to his cloth, the awakened infant turning hungrily to the milk, the workings of a clock, the simple wonder of the peasant pilgrim from Croatia to Rome, greet us up to the veriest heights of Paradise as if to assure us that its blaze of light and symphony of sound are indeed for mortal eyes and ears. His exquisite bird similes are sufficient for a study in themselves.

Dante has his own way of touching, with great tenderness, some human foible and bathing it in the light that never was on sea or land. On his way up the Hill of Purgatory he meets a crowd of blind, bowed spirits purging the sin of envy, and with that mixture of pride and tenderness towards home and country, courteously volunteering to take back remembrances and requests for prayers, to their common Italy, he asks:

Tell me if any among you be a Latin soul?

drawing thereby on himself the mild rebuke from one of them:

*O frate mio, ciascuna e cittadina d'una vera citta . . .*

Each is citizen of a true city . . . rather say, has lived as a pilgrim in Italy.

That is, do you not know that there is a citizenship greater than that of the Roman state, that Roman state on which you, Dante, rest all your hopes for the fulfilment of your passion for justice and peace?

How much more is this than a pleasing turn of poetic expression—Dante administering a gentle admonishment to himself? It was a moment of intuition, giving to the poet a glimpse of the transfiguration of the world as he knew it, vivid enough to supersede, even for himself, his own very definite ideas on political philosophy, in the same way as the *Commedia* as a whole supersedes the *De Monarchia*, which is but an interesting document for the recorder of dead empires and dead ideas. The phrase crystallizes the faith and outlook of the Middle Ages. It reaffirms the Augustinian conception of the City of God, the vision of the *respublica Christiana* which

would outlast the barbarian onslaught on Rome and which proclaimed for all time that there was a loyalty and citizenship transcending the claims of nations and states.

It may be well to underline his reverence for the freedom of the will, "the greatest gift which God in his bounty bestowed, and that which He prizes the most"[2]. We are getting used to contrary doctrines nowadays: that man is adrift in a very little boat at the mercy of unpredictable forces, that the history of his brief sojourn on this planet is a sequence of contingent and unforeseen events, one succeeding another without purpose or goal. It does not take a Solomon to infer that the most likely symptom to afflict a pilot at the mercy of wind and wave or one in the grip of a blind controlling force, is sea-sickness—from a passing squeamishness to a really dangerous condition. It is a parallel disease of soul as shown in such a remark of Hitler's, quoted by Toynbee with the comment that "it sent a cold shudder through the frames of millions of men and women":

> I go my way with the assurance of a somnambulist, the way that Providence has led me.

It would not be difficult to find examples nearer home in our philosophies of despair and determinism. At least we cannot deny the greater nobility of the unequivocal assertion of Virgil to Dante:

> *Libero, dritto, e sano e tuo arbitrio*
> *e fallo fora non fare a suo senno*
> *perch'io te sovra te corono e mitrio*[3].

But it is not as teacher or philosopher that Dante lives but as a poet of vision who, living on the uplands of faith, after a toilsome climb, invites us to share his sight of the "land that is very far off". As one whose gift it was to "pour heaven into this shut house of life" he would have us enjoy its light and glory as a present possession that no man can take away from us.

[2] Parad. V, 19.

[3] Parad. XXVII, 140.

# CHOSEN PEOPLE: THE APPROACH TO ANTI-SEMITISM

By W. D. Davies, M.A., D.D.

The relevance of the Bible has been forcibly brought home to me recently in that an attempt to understand St. Paul has driven me to the consideration of a question which is both intensely topical, and yet of permanent importance—the problem of Jewry.

A brief statement of the strength and position of Jewry today will, I think, help to justify the writing of this article. I shall first deal with numbers. I have often asked friends, when discussing this question, how many Jews there are in Britain. Almost invariably, even among otherwise well informed people, I have been told that they must number a few million: and we are often assured, as one paper recently put it, that "we are flooded with Jews and they continue to pour in". In fact, however, the number of Jews in the British Isles is very small. Thus in London, out of a population of 7½-8,000,000, there are only 183,000 Jews; in the whole of the British Isles, before the refugees began to come in during and before the last war, there were 368,000. If we include the refugees that have entered the country during the war, this figure must be increased to over 400,000. Out of a population of 46,000,000 or more there are considerably less than half a million Jews[1]. But it is a strange fact, and a familiar one, that most people when thinking of Jewry magnify their numbers; this is because their significance, in the popular mind and in fact, far outweighs their numerical strength.

It is not with this, however, that I am here concerned. The important thing for us to notice is that before the beginning of World War II, there were two large centres of Jewry, one in Europe and one in America. Before the advent of Nazism there were 9,250,000 Jews in Europe. Most of these were in Eastern Europe; *e.g.* there were 3,000,000 in Poland. On the other side of the Atlantic, in America, there were 4,750,000. We were to think in pre-war days of two huge reservoirs of Jewish life, one in Europe and one in America. But what happened during the Nazi domination of Europe was that one of these reservoirs almost ceased to be. The figures which have been given of Jewish deaths under Nazi tyranny have varied greatly: well before the end of the war it was known that over 4,000,000 Jews had been murdered under conditions of horrible brutality or calculated callousness. It is now generally

1 Round figures are given throughout; they are, of course, the nearest approximations.

recognized that about 6,000,000 Jews lost their lives during the persecution; *e.g.* in Poland out of 3,000,000 Jews there were left at the end of the war just over 150,000. To illustrate what has happened I refer to the fact that the London Missionary Society sent missionaries to European Jewry after the war: the missionaries returned with the report that they had no field in which to labour. As one Jewish scholar remarked, the Jewish problem in Europe, in one sense, has been solved: the Jews have been 'liquidated': and most students of the problem recognize that it is almost certain that the waste places of Jewry in Europe cannot be rebuilt. Europe for Jewry has become one vast cemetery, and we none of us relish spending too much time among the tombstones. Hence the feverish desire of Jews to leave Europe.

Let me emphasize, however, that the tragedy lies not merely in that one of the two main reservoirs of Jewish life has almost ceased to be, but also, and more deeply, in that it is the *chief* reservoir that is gone. It was in Europe that the real centre of Jewry lay: in Europe was the centre of Jewish religion, culture, and learning. Thus there are ten books on Judaism in German to every one in English: it was Europe that supplied the religious and intellectual leaders of Jewry all over the world. To illustrate this I remind you of some of the great British Jews. The late Chief Rabbi, Dr. J. H. Hertz, came from Slovakia; Dr. Adolf Büchler, late head of the Jews' College, London, and author of authoritative books on Judaism, was born in Prague; Solomon Schechter, Reader in Rabbinics at the University of Cambridge, editor of the famous *Zadokite Fragments*, and author of classic studies of Judaism, came from Rumania. Outside England the greatest intellectual and religious leaders of Jewry came from Eastern Europe. We name only two: Martin Buber, one of the most influential of all modern thinkers, comes from Vienna, and Joseph Klausner from Odessa. The best life of Jewry throughout the world, as well as in England and America, depended in a real sense upon the eastern block: from Eastern European Jewry, where the Rabbinic tradition was well fixed and richly developed, Jewry all over the world drew their strength morally, culturally, and spiritually. There, geographically speaking, was the heart of Judaism.

It is in the light of this fact that we are to measure the tragedy that has befallen Jewry under the Nazi regime. What the slaughtering, speedy or tardy, of 6,000,000 people in cold blood meant in human tears I leave you to imagine. It is a fact easily stated, but almost impossible to comprehend, because it so much stupefies our minds and hearts. But we can all appreciate what it means that the centre of Jewish religion and culture has been almost entirely annihilated. It means one thing; that Judaism, if it is to survive, must somehow find a new centre; Jewry must somewhere find a new

soil where it may again take root. Some think that that new centre will be found in Palestine. But whether this will be so or not, the position of the Jew in America and England, now that Europe has ceased to be his spiritual and cultural home, must become more and more important. However much a Palestinian Jewish State develops, it will never, as far as we can see, absorb all the scattered sons of Israel. There will always, presumably, be a large percentage of Jews living outside the Holy Land, and thus, despite the possible advent of a Palestinian State, the Jewish problem will still be with us. Indeed, there are certain indications that the establishment of a Jewish State in Palestine will even aggravate Anti-semitism in some quarters. This is apparently true of America, where Zionist activities have made Americans far more conscious of an alien Jewish element in their midst. Moreover, the fact that many Jews are led to regard the establishment of a Jewish State as desirable in order that they might have a 'funk-hole' in the event of any anti-semitic outbreak, is almost certain to increase the tension between Jews and Gentiles; the mere recognition of the necessity of a 'funk-hole' adds to the insecurity of Jewry[2]. In addition to this, of course, the international situation which confronts us, if it deteriorates further, and assumes the pattern of two mutually irreconcilable blocks in East and West, which, to speak very mildly, in times of crisis at least, will be tempted not to tolerate any dissentient minorities, makes the position of Jewry very precarious[3]. Furthermore, this will certainly be aggravated when, as is inevitable, any Jewish State becomes involved in world politics. I shall therefore assume, without further discussion, that the fulfilment of Zionism will not mean the disappearance or abatement of Anti-semitism, and will concentrate on the fact that the Jewish problem, whatever the future of Palestine, will still be with us. This is why our attitude to Jewry is of such importance, and this brings me to the question why it is that Jewry, which so much needs our sympathetic understanding, nevertheless is so easily and frequently misunderstood, and thus constitutes a problem for the Gentile world. In what follows I shall have to separate many things, for the sake of clarity, which ought not to be separated, but I trust that I shall not grossly distort the various issues in the process.

## I—*The Sociological or Liberal approach*

I begin then with the sociological approach to the problem of Jewry. H. G. Wells is reported to have said: "I refuse to be intelli-

[2] A Jewish friend writes: "I do not quite like the way in which some people . . . blame the Jews who want to have a funk-hole. It may be all very well for an ordinary [Englishman] to call their attitude cowardly. But in view of what has happened it is only rational and, indeed, almost a duty. If I knew of a funk-hole where my children were safe from gas-chambers and the like, I should be very glad". It is impossible not to see the force of this!!

[3] Thus, for example, the U.S.S.R. treats Zionism as a subversive movement.

gent about the Jewish question. For me it does not exist''. Now by this Wells implied not that he was unaware of the tragic relations that have so often existed between the Jew and his Gentile neighbour: Wells could not but have been aware of these. What he implied was that he treated the problem of Jewry just as he treated the problem of any other minority; that for him Anti-semitism was merely one among the many other problems of group-hostility that have marred human history. Just as there is a sociological answer to the problem, let us say, of the dislike of Englishmen for Irishmen, Welshmen or Scotsmen and *vice versâ* at different periods, or to the problem of Negro-American relationships, so there is a sociological answer which explains the dislike of Semite by non-Semite; *i.e.* Anti-semitism is not essentially different from the dislike of any minority by the majority in any given society; it constitutes no peculiar problem which needs any special treatment: it can be explained simply in terms of social psychology. It may be more long-standing and intricate than any other instances of group-hostilities owing to certain historical and other factors, but it constitutes no unique problem.

This attitude, which for want of a better term, I shall designate the liberal attitude, has been frequently urged in England and America. Indeed, it appears that most of those who have been friendly towards Jewry have accepted, implicitly if not explicitly, this liberal interpretation. Most Christian leaders who have condemned Anti-semitism have treated it as they would any other problem of group-hostility. Thus Harry Emerson Fosdick has written: ''Anti-semitism like all cruel racial prejudices is a denial of a basic affirmation of high religion''. For him Anti-semitism is a particular manifestation of racial discrimination in general. Other religious leaders might be quoted to the same effect, and among intellectual leaders this attitude has been very common: I have already referred to Wells. I shall now merely point out the main elements in this sociological or liberal approach to the subject.

First, then, the liberal diagnosis of Anti-semitism insists on a purely social cause of this phenomenon. The liberal tells us that the Jew has always regarded himself as a member of the Chosen People, a people upon whom was placed the yoke of the Law. This Law demanded that the way of life adopted by the Jew should follow a rigid pattern; the food he ate, the clothes he wore, the feasts he celebrated, the fasts he observed, all these things were prescribed for him in the Law, which he believed had come from God, and obedience to which was obligatory. Loyalty to this Law meant that wherever the Jew lived, he followed a peculiar code which invariably and inevitably set him apart from peoples outside the Law. The Law was at one and the same time a fence around the Jew and against the non-Jew. In virtue of his acceptance of the

yoke of the Law therefore, the Jew became a different being: his life was not and could not be as the life of other men.

Moreover, another factor emphasizes the difference of the Jew from his neighbours. Ever since the Exile in 586 B.C. the Jew has been, to some extent, a wanderer over the face of the earth. He has settled in one country for some length of time, long enough to acquire many of the characteristics of its inhabitants, and then been compelled to move to another. Settled in Russia for generations he has had to flee to England, or in Poland and Rumania, only to be driven to America. But when a Russian Jew settled in England, he was often different from his English neighbours in virtue not merely of his Jewishness, but of his Russianness, if such a term be allowed; and the Jewishness of the Jew has often been held responsible for many a trait derived from Russia or Poland or Germany or some other country which had once, perhaps, been his home. The point is that the very cosmopolitanism and mobility of Jewry served to accentuate their difference from any group among whom they settled.

In addition, the numbers of Jews in any given community are usually distorted by the unequal way in which they are distributed. Jews tended to concentrate into a few occupations and districts in which they quickly became prominent. Both these factors are natural, because, for historic reasons, Jews came from a very restricted range of occupations, and people who are in an alien environment naturally tend to live near each other for social life, fellowship and a sense of protection.

From these three factors and many others—from his adherence to the Law, his frequent foreignness, and his concentration in certain occupations and districts—the Jew is almost always 'different'. But the price of this 'difference' is unpopularity. Because he was 'different' the Jew became socially disliked. Sociologists have familiarized us with the psychology of group-relationship. A group that greatly differs from surrounding groups first becomes an object of *curiosity;* and it is always easy to arouse a superficial interest in Jewry for this reason. But if, our curiosity being aroused, we do not understand any particular group, then our curiosity becomes *suspicion;* and suspicion of Jewry among those who know nothing of Judaism is so common a thing that we need not cavil at this diagnosis. Moreover, in time, if the group that is suspect persists in its separation, suspicion becomes *anxiety,* and in times of crisis *hatred.* But this hatred assumes certain forms: psychologists distinguish three forms which hatred of any particular group may take. We refer the reader to a convenient summary by Dr. J. W. Parkes[4]. Here we merely mention the three forms. They are, *projection, displacement,* and *rationalization.* The rationalization of our anti-

[4] *An Enemy of the People: Antisemitism* (Penguin Series), pp. 83 ff.

semitic feelings can be easily traced. The process may be roughly summarized as follows. We are led to Anti-semitism, so it is argued, because of the bigotry and particularism of the Jews: this implies a contempt for lesser breeds outside the Law of Moses; and even the religious literature of Jewry is claimed to sanction and foster contempt for the Gentiles, and to justify the doing of evil to them. The practical outcome of all this is found in a world-wide purpose of Jewry to secure domination as it is revealed to us in the *Protocols of the Elders of Zion*[5], and the trickery and dishonesty of the Jew in business, *etc.* This is the justification, so the rationalizing process goes, of Anti-semitism.

This now brings me to the second factor in the development of Anti-semitism, which the sociologists have always emphasized, the economic. Nathan Rothschild was once asked, "Why do so many people hate the Jews?", and the answer he is reported to have given was, "Because we succeed". And it is a familiar fact that the Jew is very successful in the economic sphere, and that his very success excites the jealousy of the less successful. Moreover, this success has been grossly exaggerated and the most fantastic assertions have been made such as that the Jews control the Banks, the Press, *etc.* It has been held that the Jews are largely responsible for the evils of modern capitalism, and that all the predominant features which distinguish modern capitalism from medieval trade and industry are directly due to Jewish influence[6]. Any informed person knows that such exaggerations are, of course, to be discounted, but nevertheless the prominent part played by Jewry in the economic life of many nations has called for explanation, and sociologists and historians have not been without their theories. They have reminded us that just as history explains the economic prominence of a group like the Quakers, whose business acumen was given its opportunity and training under the fire of early persecution, so history explains much in the economic activity of Jewry. We are reminded that in many European countries for centuries the Jews were debarred from the professions; in some countries they could not own land and so could not become farmers; in other countries only a few industries were open to them and so it was very often difficult for the Jew to maintain himself. The result was that in order to make a living the Jew frequently had to become a pedlar or a traveller or a dabbler in finance: he had to develop initiative, to learn to trade in ever new and successful ways. Necessity is the mother of invention: Gentile blindness and hard necessity moulded the financial Jew[7].

[5] This forgery is examined in a pamphlet published by *The Times, The Truth about "the Protocols"* (1921).

[6] See, *e.g.*, Cecil Roth, *The Jewish contribution to Civilization*, pp. 227 f.

[7] For detailed examples see Roth, *Op. cit.*, pp. 19 ff.

It is by an appeal to history, then, that the economic rôle of Jewry is to be understood. But before I leave this section, let me refer to another socio-economic cause of Anti-semitism, which again an appeal to history explains, a factor that is peculiarly relevant today because of the allegations so frequently made that Jews are prominently concerned in black market activities. We are all aware that one of the commonest accusations brought against the Jews is the charge of practising a lower business morality than their neighbours[8]. But, as I have already pointed out, in many countries for centuries the Jew was denied citizenship and debarred from participation in the professions and many of the more honourable trades, and the background of most Jews who left the shores of Europe for Britain or America was a terrible one. Most Jews had to live in countries where the law of the land was always against them; where for them the law was always something to be evaded and twisted to their own ends. The result was that in many European countries like Russia, Poland, and Austria avoiding the law had to become a habit for the Jews, and when Jews came to settle in England or America they found it difficult to believe that the law was no longer against them; they unconsciously continued to think of the law as alien to them, and so very often acted as though they were still justified in twisting the law. Thus it is that the Jew so often gained a reputation not primarily for breaking the law, but for sharp practice within the law, for finding ingenious loopholes and methods of sailing close to the wind. Dr. James Parkes writes thus:

> The decent Jewish businessman, not the minority, who were deliberately crooked, came to this country and similar western countries, with a mind attuned to an entirely anti-social conception of law, and sharpened by generations of experience to look at a law not from the standpoint of how honourably to observe it, but how ingeniously to evade it. It takes some generations to eradicate such a tradition . . .[9].

In connection with this factor is another, namely, that the vast majority of Jews are de-religionized. It will be clear that the Jew who is strict in his observance of the Law is not likely to ignore the legal demands of the country where he dwells; indeed, to observe the Jewish Law is to make it impossible to break the laws of any known State. It is the de-religionized that constitute the problem of Jewry in its moral aspect. Very often in the history of all peoples, the loss of religion, and serious uprooting, such as most Jews have

[8] It is almost certain that in fact Jews are no more guilty of black-market activities than Gentiles: in any case there is no *proof* that Jews are worse culprits in this respect than others: it is only a popular fallacy with which we are here confronted. We are concerned above only with the popular mind and the kind of background against which our problem is to be understood.

[9] J. W. Parkes, *Op. cit.*, p. 103.

undergone, mean the loss of a moral code or a moral tradition. This has been peculiarly true of many Jews. Wherever we find a considerable number of Jews in the modern world, we are likely to find a section of de-religionized people, who, in business, as in other spheres, play fast and loose with the laws of the community where they find themselves. Let me emphasize, however, that this is true of the *déracinée* and de-religionized of all nations, but we note it of Jewry because it aggravates Anti-semitism.

With further sociological aspects of the problem of Jewry I cannot now deal: my aim here has been merely to introduce this approach, and to point out that, if we can explain Anti-semitism by reference to history and psychology, then its cure is a matter of education and time. Greater enlightenment on the part of the generality of people would eliminate it; and this, I believe, is implied in what I have called the liberal approach. I now pass on to the second approach to Anti-semitism, especially to modern Anti-semitism, which has been suggested recently.

II—*The Political approach*

In a recent book, Dr. James Parkes, one of the leading authorities on the Jewish problem in England, described Anti-semitism as an enemy of the people. His main thesis, like that of Lucien Wolf[10], is that the kind of Anti-semitism which we have known during the 19th and 20th centuries is illuminated for us by a consideration of the political developments of our time. Briefly, he holds that modern Anti-semitism is a striking and comprehensible example of the capacity of the European electorates to be deceived. He writes:

> There had, of course, been feeling against the Jews among particular classes, or generally among the populace, for many centuries of European history. But it had tended to dwindle in the liberal and "modern" atmosphere of the 19th century. . . . Where it had survived it was either among the more ignorant of the peasants, or among the more obstinate of those who stood to lose from the developments of the century—the old landowning aristocrats, and the clericals anxious to retain the privileged position of the Churches. They hated the entry of the Jews into their "Christian" society . . . and they suddenly discovered that this feeling, rooted both in jealousy and in ancient prejudice, was a most convenient rallying point for those who, from the most diverse points of view, disliked the 19th century; and that it was a most versatile and effective stick whereby the conservatives might beat the progressives. Political Anti-semitism had extremely little to do with the Jews as such. . . .[11]

[10] *Encyclopædia Britannica* (13th Edition), Vol. 2, pp. 75 ff.
[11] *Op. cit.*, p. 10.

To prove his case Dr. Parkes examined the Anti-semitism of Germany, France, Austria Hungary and Russia in the 19th and present centuries. It would prolong our consideration of this point inordinately to recount his treatment in detail ; but merely to illustrate I shall summarize parts of his discussion.

In 1873 in Germany there was a serious financial crisis. There was much discontent among conservative forces, and Bismarck in his attempt to attack the liberal progressive forces accused them of being identified with the Jews, and sanctioned the launching of an Anti-semitic campaign. This was not due to Bismarck's hostility to the Jews: he had been helped in the critical years of his policy by some prominent Jews: but something had to be done to discredit the progressive and "it was typical of his method that, when a weapon came along which others had forged for him, he should not let it go": Bismarck himself said of Anti-semitism that "it was a most useful means of attacking the progressives"[12]. Dr. Parkes concludes: "in the dust created by the vulgarity, violence and vituperation [of Bismarck's Anti-semitic campaign] the progressives disintegrated and their power disappeared". Here Anti-semitism is depicted as a tool in the hands of reaction, and the same is alleged by Dr. Parkes to be true of modern Anti-semitism in France, where the Dreyfus affair occurred, in Austria Hungary and in Russia, where the *Protocols of the Elders of Zion* made their appearance.

I am not sufficiently informed in European history in the 19th and 20th centuries to estimate the accuracy of Dr. Parkes' treatment of the various political developments. But he presents an impressive case. Whether it is tenable or not, the point I want to make is that this interpretation of Anti-semitism as a convenient political tool, an interpretation which can hardly be distinguished from that of the liberals, really implies that given political enlightenment Anti-semitism would cease. For Dr. Parkes Anti-semitism is an understandable and measurable quantity.

There can be no gainsaying the great value of the two approaches to the problem of Anti-semitism with which we have dealt, and the help which they give in the combating of Anti-semitism is invaluable. Nevertheless, I have not found them satisfying; in two ways in particular these treatments of Anti-semitism fail. *First*, according to the sociological and political interpretations it is the difference of Jewry from their Gentile neighbours that primarily, in some form or other, provides the basis for the growth of Anti-semitism. This is true as far as it goes, but what it does not explain is the colossal dimensions which Anti-semitism assumes. Other group minorities have been disliked, and even abused, but no group minority has been so fantastically abused and persistently harassed

[12] Otto Johlinger, *Bismark und die Juden*, p. 61 cited by Parkes, *Op. cit.*, p. 15.

in such a devilish manner as have Jewry. In what has been called "the mad disparity" between the number and power of Jewry and the significance which Anti-semites ascribe to them, there lies something which, it seems to me, sets Anti-semitism in a category of its own. Consider the nature of some anti-semitic developments, *e.g.*, the forgery of the *Protocols of the Elders of Zion*. Or read the words of Joseph Goebbels: "This is the world enemy, the destroyer of civilization, the parasite among the nations, the sum of the incarnation of evil, the germ of decomposition, the plastic demon of the decay of humanity". Or read Hitler in *Mein Kampf*: "If with the help of the Marxian creed, the Jew conquers the nations of this world, his crown will become the funeral wreath of humanity, and once again this planet, empty of mankind, will move through the ether as it did thousands of years ago". Now this kind of thing is not anti-Jewish sentiment; it is not ordinary group hostility; it moves on a wholly different level; it is "primordial bogyman stuff"; it is "the mad disparity" which occurs in no other instance of group intolerance[13].

*Secondly*, the other factor which makes one query the liberal presentation as a sufficient interpretation is the recent history of Anti-semitism. On the liberal theory, which concentrated on the social and economic "difference" of Jewry, the assimilation of Jewry to the surrounding Gentile world would gradually solve the problem of Anti-semitism; where that difference is reduced, the danger of Anti-semitism is reduced. Many so-called enlightened Jews have believed this, and have consequently deliberately set out to be assimilated, to lose their identity. But notice. In no country had that assimilation gone further than in Germany. During the 19th century Germany saw the rise of what is called Reformed Judaism: this emphasized that the ceremonies enjoined by the Law were but changing expressions of the religious spirit, which had to be adjusted to the needs of successive ages. Some of its very early leaders almost reduced Judaism to a code of ethics and made approaches to Christianity[14]. Throughout the 19th century and in the early years of this century, to a greater extent than in any other country, Jews in Germany had become more and more assimilated: many became Christians, many more Agnostics or Freethinkers who were indistinguishable from the generality of Germans. History, however, plays tricks with our theories. According to the "laws" of sociology Germany should have been the last place where

[13] In this I follow Maurice Samuel, *The Great Hatred*, p. 17.

[14] *E.g.* David Friedlander (*circa* 1834), one of the leaders of the Jewish enlightenment in Germany, wrote an open letter to a Protestant minister, Teller, offering to accept Christianity so long as it did not involve his accepting Jesus as the Son of God. Teller politely refused the offer. Friedlander remained a Jew, but his children were baptized. The whole episode is characteristic of the atmosphere then prevalent in Germany.

Anti-semitism should be expected; in fact Germany saw its most terrible expression[15].

On these two grounds then—the gigantic proportions of the hatred directed towards Jewry, and the recent experience of German Anti-semitism—the merely sociological and political approaches[16], valuable and true as they are in their sphere, do not satisfy. I shall now suggest that it is in the religious sphere that we are to find the essential meaning of Anti-semitism at a deeper level than has been recognized by sociologists or historians of politics.

### III—*The Religious approach*

The religious element in Anti-semitism has been long-since superficially recognized. Indeed some have accused Christianity of being the main cause of Anti-semitism. Dr. James Parkes has written: "Anti-semitism as such is entirely Christian in origin", and further, "The perversion of Jewish history in the Christian Church is the tap root of Anti-semitism"[17]. He accuses the Church of many misdeeds. I gather these together as follows:—

1. The Church in its claim to have the full truth has refused to give to Judaism its due place. Instead of presenting Judaism as an *incomplete* religion, it has insisted very often on its *falsity*.

2. The Church has drawn its pictures of Judaism from the Old Testament, and has contrasted the latter unfairly with the New Testament. It has ignored the Talmudic literature.

3. The Church has unfairly criticized basic elements in Judaism, particularly the Torah and Pharisaism.

4. The presentation of the Crucifixion has led to Anti-semitism. In sermons, in religious literature, in Sunday School teaching, Christians have insisted that the Jews were responsible for the Crucifixion, and quite unconsciously an anti-Jewish attitude is created even among Christian children: The calm objective study of the origin and growth of Christianity and its relation to Judaism has been jeopardized, and Christianity unconsciously has come to be regarded not as the full flowering of the religion of Jewry, but as

[15] The above references to German Anti-semitism would not be universally accepted. Surprisingly, it is sometimes asserted by those who were personally involved, that it was in Austria and not in Germany that Anti-semitism was spontaneously embraced by the populace; in Germany the populace did not originate anti-semitic outbreaks, these were fomented from above by Government officials. Be this as it may, it is difficult not to regard Nazism in its anti-semitic aspect, as in others, as a movement within Germany. We should also note that some would claim that assimilation had gone further in Italy and Sweden than in Germany. But this is not the prevalent view among Jewry.

[16] For a Marxist interpretation of Anti-semitism see I. Rennap, *Antisemitism and the Jewish Question* (1942). W. Gallacher, M.P., writes in his introduction: "The peculiarity of the Jew arises from the peculiar economic position he occupies in society, and the consequent social relationships arising from that" (p. 7).

[17] In an unpublished paper privately circulated.

the antithesis of everything Jewish. Dr. Parkes writes: "So long as the New Testament descriptions of Judaism are held to be valid and complete, so long will the Jews be at best insecure within a Christian civilization of the traditional type".

This kind of indictment of Christianity is often made; that there is far too much truth in it, especially of the early and medieval Church, cannot be denied. Moreover, I would be the first to affirm that Christians have much to atone for in Jewish history. But it is difficult to believe that in modern times at least, apart from certain fanatic anti-semitic clerics, the Church has been guilty in the way Dr. Parkes suggests. Moreover, he arrives at his position by an interpretation of Christianity that I cannot accept; for him Judaism and Christianity are of equal validity. My understanding both of Judaism and Christianity forbids me to accept such an estimate. The religious understanding of Anti-semitism that Dr. Parkes offers is insufficiently realistic, and I prefer to look elsewhere for a deeper awareness of the point at issue[18].

A point of view which, though exaggerated, is nevertheless illuminating, is that expressed with great conviction by Maurice Samuel in his book *The Great Hatred*, to which we have already referred. Dismissing the customary varieties of diagnoses of Anti-semitism, he urges the colossal magnitude of the corruption that must lie behind the contemporary attack on the Jews. Modern Anti-semitism he regards as a new phenomenon, a phenomenon which is the offspring of what he calls the collapse of Judæo-Christian values in modern Europe. He finds in the Nazi philosophy, with its espousal of force as the instrument of policy in all relationships, a kind of Christophobia: "because wherever force groups . . . arise to practise and preach the force philosophy, they find opposed to them a mysterious and ubiquitous enemy . . . Judæo-Christianity". Nazism found itself essentially opposed to Christianity; but it dared not attack Christianity openly; it chose an indirect, covert attack upon it: it attacked Christianity by an attack on that which is most akin to it, and from which Christianity itself is derived—Judaism and the Jewish people. Modern Anti-semitism is thus for Samuel the revolt of the modern pagan, in his most brutal dress, against that humane tradition which is the product of Judæo-Christianity. "A wild people", wrote a leading Nazi, "despises a tamed one. The latter in turn takes its revenge in morals". But it was the Jews and, later, Christians who chiefly gave us morals. So Nazism attacked Christianity, but only indirectly by first attacking the Jews. It had to purge Christianity of all its Jewishness for this reason: "The young generation", wrote Rosenberg, "has no other wish than to contemplate the great personality of the Founder of Christianity in his real greatness,

[18] Thus, he dismisses the concept of *chosenness* far too easily; see *Op. cit.*, p. 95.

without the falsifying addition of Jewish fanatics like Matthew, or materialistic Rabbis like Paul . . .[19]''. But to purge Christianity of its Jewishness is to emasculate it, which is, of course, what Nazism aimed at. Without further elaboration, I have sufficiently indicated Samuel's approach to the problem: a world not safe for Jews is ultimately a world not safe for Christianity itself, and for all those values which true liberals of all shades have cherished. Anti-semitism in its modern dress is the recrudescence of the primitive in its most blatant form.

To be appreciated, Samuel's case must be read. His treatment of modern Anti-semitism is terrifyingly relevant. Moreover, he does full justice to the uniqueness of Anti-semitism, although he does not elaborate this uniqueness as I think he should. Now the great hatred of Jewry, which modern Europe has witnessed, *is* related to the general collapse of Judæo-Christian civilization; nevertheless, Anti-semitism is not a modern thing. True it has assumed more horrible proportions in our times than ever before, but the Jewish problem in its essential features is at least as old as the first century. Bonsirven[20] points out that pre-Christian pagan authors in their references to Jews are for the most part hostile and defiant. They cannot be strictly called anti-semitic, because Anti-semitism implies a racial antipathy and is in that sense comparatively modern[21]. Nevertheless it is from the Anti-Judaism, which made possible the most sinister forms of Anti-semitism, that we are to discover the basic factors which made Anti-semitism possible.

Anti-Judaism concentrated on two factors, religious particularism and, arising from this, social and national particularism. It is here, in my judgment, that Anti-Judaism and Anti-Semitism find their powder, however unjustifiably; and this particularism is bound up with a concept of *chosenness*. Clearly it would be impossible to examine fully here what the Jews meant in asserting that they were *chosen*. But at the risk of doing them a great injustice, by a mis-statement of their thought, I must try to do this very briefly.

I begin with a quotation from Montefiore and Loewe[22]: ''In all honesty and sincerity the Rabbis believed that God and Israel were

19 Cited by Samuel, *Op. cit.*, p. 75.

20 *Le Judaïsme Palestinien*, Vol. 1, pp. 3 ff.

21 The term ''Anti-semitism'' is properly applied to anti-Jewish activity and thought which arose in Germany about 1870. ''It was first used'', writes M. Ginsberg, ''by a German writer of Jewish origin, Wilhelm Marr, in 1879, in a brochure entitled *Der Sieg des Judentums über das Germanentum*. It is clear from this pamphlet, as well as from the writings of the circle formed at that time, the 'Antisemiten Liga', that the word was intended to describe a movement directed not so much against the Jewish religion as against the race, nationality, and culture of the Jews, depicted as an oriental group of Semites, sunk in materialism and seeking to dominate the world and especially the world of *Germanentum*. In the sense of an antagonism between Semites and Aryans, Antisemitism is thus a recent phenomenon, and not applicable to hatred of the Jews in former epochs''. But he adds, ''The hatred itself is very ancient''. See *The Disease of Antisemitism* (May, 1944), p. 2.

22 *Rabbinic Anthology*, p. 58.

united together by a passionate love on both sides. Though Yahweh had become the one God of the whole world, yet throughout the Old Testament he remained in a peculiar sense the God of Israel . . . ". God does condemn Israel when she sins, but he also acts as advocate in her defence when she sins[23]. They further write "[The Rabbis] hold that Israel is still [God]'s people even if and when they sin and that they will never be wholly cut off . . . [24]". I think it is fair to say that throughout the Old Testament, and despite the teaching of the Prophets, and paradoxically in the teaching of the Prophets, and in the later Rabbinic literature, the view holds that Israel *as a nation* is essentially the *chosen* people of God: there is a *necessary* connection between Israel and God, a connection that cannot conceivably be severed: in the Jewish mind, religion, people and God are inextricably bound: nationalism and religion are inseparable. Dr. Marmorstein has defined Judaism as "a fortunate blend of history, of a people and most important of all a religion". Again we read "the Jewish people are an eternal people"; and again "in touching the problem of the Jewish people, you are touching one of the eternal values[25]".

It is this that makes of Judaism a problem for the Gentile world. Being a Jew inevitably involves one in a twofold national loyalty, because Judaism *as a religion* involves incorporation in the *nation* of Israel. So wherever he finds himself the Jew is divided, unenviably divided: he finds himself a national of the country in which he sojourns, and yet at the same time a national of the Jewish Nation. He has to be both British and Jewish, both German and Jewish, *etc.*[26]

Now it is clear that Judaism is not merely marked by its nationalism: it is also marked by a noble universalism. Moreover, despite the duality of nationhood involved in the acceptance of Judaism, in practice the laws of the State where the Jew resides become for him Law, and the Jew is urged to pray for the welfare of the Kingdom where he dwells, and taught that it is his *religious* duty to show loyalty to the government under which he lives[27]. Nevertheless, unfortunately all the services and virtues of Jewish history, and all the noble elements in Jewish teaching, can be ignored by the exaggeration in times of crisis of its ethnico-religious character. Because of the essential nationalism of its religion, Jewry could

[23] *Ibid.*, p. 61.

[24] *Ibid.*, p. 69.

[25] Cited by H. Kosmala, *International Review of Missions*, Oct. 1946, pp. 416 ff.

[26] This comes out clearly in a recent book by R. H. Grossman, *Palestine Mission* (1946), p. 74. Jewish evidence before the Anglo-American Committee of Enquiry led him to ask, "Who exactly were these people who claimed to be both Jews and Englishmen, and disagreed violently on the issue of whether there was a Jewish nation or not?" This question inevitably arises wherever the Jew is found and in times of crisis and rabid nationalism can easily generate Anti-semitism.

[27] See, *e.g.*, I. Epstein, *The Jewish Way of Life*, pp. 212 ff.; *M. Aboth* 3. 2; *Ib. Taanith*, 11a.

always be misinterpreted as the *Herrenvolk* among the peoples of the earth.

We find the ultimate ground from which Anti-semitism springs, therefore, in the exaggerated concentration on one factor in Judaism to the exclusion of others, and thus the distortion of its meaning. Because the essential meaning of the idea of *chosenness* or *election* is not that the Jewish nation is God's favourite among the nations, and enjoys, as it were, a favoured nation clause; it is that there rests upon the Chosen People the obligation of making known God's reality and of fulfilling His purpose in the life of men, and of refusing to bow the knee to any person or any thing on earth which claims absolute obedience over against God[28]. Throughout the centuries of contact with pagan civilizations recorded for us in the Old Testament, the concept of *chosenness* enabled an otherwise small and insignificant people to give to the world a heritage from which ultimately sprang its richest religious and moral awareness. It is in the light of this that Samuel's understanding of the modern attack on Jewry as a subtle and indirect attack on Christianity itself seems largely justified. A world not tolerant of the Jewish claim to stand for the absolute claim of God over all life will ultimately not tolerate Christianity itself, because the concept of *chosenness* is integral to the Christian conception of the Church as the New Israel.

I have pleaded for the true understanding of the *chosenness* of Israel and an acknowledgment of the historic debt we owe to Israel because of its adherence to this concept. I am not, however, blind to the fact that the idea of *chosenness* has been frequently perverted, a perversion that has been used by Anti-semites throughout the years. I have also pointed out that it is the fusion of the conception of *chosenness* too closely with that of nationality that constitutes the agony of Jewish history. It may be argued that it was a concentration on isolationism that alone enabled Israel to survive; this was the necessary price of *chosenness*. Jewry still thinks that the price of *chosenness* is national exclusiveness: therein is the greatness of its tragedy. I assert this from the specifically Christian point of view. To embark on the significance of the advent of Christianity for Judaism here, however, would be impossible: without, therefore, substantiating my judgment as a Christian on Judaism I am here concerned to maintain the right of Jewry to persist in its belief in its *chosenness,* and to acknowledge the profound debt which we owe to that belief. It is well to recognize that the ultimate source of Anti-semitism has been a misunderstanding on the part of both Jew and Gentile of the essential meaning of *chosenness,* and that sociological and political factors, however relevant for its understanding, are secondary.

[28] See I. Epstein, *Op. cit.*, pp. 146 f.

# THE PREACHER AND THE MAXIMS OF *PROVERBS*

By James Stewart, M.A., B.D.

The maxims which form the bulk of the Book of *Proverbs* play a very small part in contemporary sermons. Their neglect may be due to the liking of the modern preacher for a text which is not a starting-point but a statement of his theme. Finding that these maxims can so rarely supply him with the "great affirmation of the faith" he insists on for his text, he may have decided that they can be of no service to him at all. But whatever its cause, there is no doubt about the fact of the neglect. Nor can there be a question of its deplorableness, for the aphorisms of *Proverbs* can make a considerable contribution to the preaching of the Christian message.

1. Their help comes first to the preacher himself. They give to the student both knowledge and insight.

"The first danger," Oman warned us, "is the Abstract." That is true enough; but the danger is much wider than the kind of language usually described as abstract. Indeed, we might go on using our extensive vocabulary of words in *-ion* and *-ness* to our hearts' content and still be both intelligible and effective—if only the words had any connexion with the interests and values that make up the lives and hopes of our hearers. But so often it is of another universe altogether that we speak. For our worst danger is not abstract language but the Abstracted Life. We create a special world for the study and the pulpit, and in our preaching we forget that other world, vast, crowded and noisy, where the main problems of life and faith must be confronted and answered.

To read *Proverbs* is to be thrust into the places where our hearers live and work. One of its maxims opens a shop-door and shows us a man trembling before the lure of the weighted scales. Another bids us listen to a group at a street-corner, and we remember—had we really forgotten?—exactly what an impressionable youth has to fight. A third brings us face to face with children inclined to question the authority of their parents; a fourth allows us to overhear the anxious thoughts of parents about their children's future. Then we are taken into a house where love dwells, and we rejoice before its happy hearth; and a moment afterwards we are shrinking back as from another house there comes the shrill voice of the scold and the shrew. But the voices we hear are not speaking Hebrew, nor are they dressed in the long cloak of the ancient east: it is our

own congregations we are hearing and seeing, their lives we are watching.

The maxims of *Proverbs* have a wide range, and their world is very accurately that in which our hearers move. We should be grateful for being brought into it. "We may enjoy our room in the tower", wrote Virginia Woolf, "with the painted walls and the commodious book-cases, but down in the garden there is a man digging who buried his father this morning, and it is he and his like who live the real life and speak the real language". The sages of Israel take us down to him and in him show us all our hearers. We are doubly blessed if, looking into the gardener's face, we recognize our own features.

Thus the Wise Men reveal to us the human scene. But that is the lesser part of their service. If they begin with a description, it is only that they may go on to a judgment—a judgment which as a rule is based on insight and religious experience and so is at least near to the verdict of God.

The time is past when *Proverbs* can be waved to the bottom of the Bible Class by such a valuation as Garvie's, that the Book "has an interest as a record of human sagacity, but cannot rank as a revelation of Divine Wisdom". That is an unfair statement, since while conceding cleverness to the sages, it ignores the greater thing on which their cleverness was based. For the sages were religious men—and it is their religion rather than their sagacity which gives them their claim to speak on behalf of God.

They were Israel's instructors in the faith. "The underlying purpose of the Wisdom writers", says Oesterley, "was to apply the religion of the Law and the Prophets". They had a "very high regard for the Law", he adds in another place; as for the Prophets, Ranston doubts "if the influence of these spiritual experts would have been as permanent and far-reaching apart from the Wise Men in popularizing their ideals and creating among the ordinary people a spirit sympathetic with them".

The Prophets themselves, if they had been asked, might have moderated this encomium with the remark that an occasional reference to the coming Day of the Lord, or an appeal for national repentance, would have brought the sages nearer to prophetical religion. Similarly the priestly party might have appreciated the sages better if they had said a little more in praise of the Temple and a little less in disparagement of sacrifice. It must be admitted that the religion of the Wise Men, as it is seen in *Proverbs* and when it is judged by the standards of the Law and the Prophets, has its limits. But within these limits—and there is abundant space between them —the sages may fairly claim to speak the mind of religious Israel. Bringing Prophecy from the trance and Law from the Temple, it

sets them down in the haunts of men so that none may be without the precious guidance of religion.

This therefore is the second part of the service which the aphorisms of *Proverbs* may perform for the preacher. Having brought him from the remote, abstract world of the study into the concrete situations which make up the lives of men, they proceed, with much insight and success, to estimate the worth of these situations according to the valuation of God.

2. What the sayings of the Wise Men can do for the mind and outlook of the preacher they may do for his sermons also. Because of their character, their main functions must be direction and illustration.

They may be used effectively in their simple, unaltered form. Set to a text which is a general statement of a truth, a maxim of *Proverbs* will clothe it in particular flesh and blood or will show it in a concrete situation. There is of course nothing surprising in this accomplishment: it is precisely the work which the aphorisms were designed to do. They are, with comparatively few exceptions, pictures which show principles in action in surroundings familiar to ordinary human beings.

Their scope is wide enough to include most of the activities of men and most of the values of the ancient world in which they took shape. We can see the field they cover if we read them as they are arranged by Foster Kent in his volume *Proverbs and Didactic Poems*. Here, methodically set out under proper heads, we see the whole life of man displayed. Here are the situations and the relationships which comprise life, and here, shining on each situation and each relationship, is something of the light of God. There is no danger that a sermon will evaporate into the thin air of the Abstract when its maker has gone to *Proverbs* for illustrations of his theme.

Many of the sayings of the Wise Men, themselves not explicitly dealing with religious values, may be used to point to some truth beyond themselves. We may indeed learn from Jesus Himself how to employ proverbial sayings in this way.

He was asked on one occasion, Mark tells us, why His disciples did not fast, while the disciples of the Baptist did. He replied in three short utterances; none of them uses anything but "secular" images, but when He had spoken no one could be in doubt as to the true nature of religion or the gulf which separated Him from John. The religion that was fellowship in Him and with Him must be joyful: it was moreover a new thing that demanded new conditions for its fulfilment. It was like being at a wedding as one of the bridegroom's friends—surely nothing there was possible but joy! It was like undressed cloth, that would make a new coat but could not, from its nature, be used to patch an old one. It was like new wine, insisting on new skins and refusing to tolerate old ones.

In each of these three concise and unforgettable statements Jesus revealed the truth as pages of argument would not have revealed it. Each utterance is a sort of analogy which passes from secular, commonplace things to majestic spiritual truth. And each figure makes use of proverbial sayings which Jesus either selected from the common stock of His people or framed out of His own rich imagination. *Proverbs* has many images which the modern preacher may use to engrave a lesson on the minds of his hearers. A lesson from the Prophets, or indeed from any part of Scripture, can often be nailed down in the memory by an aphorism so apt that, once it is spoken, nothing more need or can be said. At the least, the sayings of Israel's teachers will give us quotations as memorable as any lines from modern poets or epigrams from modern essayists; at the best, they will fill whole movements of thought with the sure, unwavering light of wise and experienced piety.

Perhaps it is when they are quoted "as they stand" that the maxims of *Proverbs* are most incisive. Their nature, however, allows another use which in its own way is not less effective. They can be expanded into stories or detailed pictures.

Many of them probably began life as parables and in course of time were, so to speak, dehydrated for quick and easy storage in the memory of the individual or the race. It is certainly easy to reconstitute a large number and build them up into stories. As such they should be welcome to any preacher. "Here is the value of incidents", Oman wrote. "They give, not to 'airy nothings', but to great doctrines of faith and principles of practice, a 'local habitation and a name' ". *Proverbs* offers a store of sayings which a little skill can so treat that the precious kernel of insight or judgment, preserved intact, is put into a casing of wide and attractive interest.

Here again we may receive instruction from Jesus in method as well as in matter. Elmslie considers that "some of the immortal images in our Lord's parables may have been painted from the thought suggested by a proverb". He gives as one example *Proverbs* $12^{7}$, which reads: "The wicked are overthrown, and are not: But the house of the righteous shall stand". From this seed, he believes, the parable of the two houses, one built on sand, the other founded on rock, may well have come. He notes, too, further correspondences between verses of *Proverbs* and Gospel parables. It does seem reasonable to believe that Jesus took the images of traditional sayings and expanded them into stories. Surely we may do so too.

Scope for experiment in this direction lies in the address to children. A little imagination should be enough to produce a series of talks or stories of which each member is an expanded saying from *Proverbs*.

The short apopthegm in $14^{4a}$, as emended by Oesterley in his

*Commentary*, suggests itself for a talk about Peace and U.N.A. The proposed reading is: "No oxen . . . No corn", and without doing any violence to the text one may extract the meaning that: "There are at least some things for which, in God's purpose, we must work". The story will tell of a farmer who, for some reason or other, is deprived of the use of his oxen; by stages he is made to realize that cattle are necessary for ploughing, that untilled soil cannot successfully be seeded, and that without sowing there is no harvest. After that, to indicate the duty of helping in work for peace (or any other good cause) should not be difficult.

Some maxims suggest pictures rather than stories. These may be enlarged in the way suitable to their nature. For example, such a verse as $22^{13}$ offers itself as the base of a character-study. It runs: "The sluggard saith, There is a lion without; I shall be slain in the streets", and the picture it sketches may easily be filled in. No doubt the finished product will provoke a smile; but it will be a wry one, for in this portrait of The Man Who Makes Excuses But Cannot Deceive Himself who will not recognize his own features?

Although, as has been suggested, the talk to the children presents a large and ready field for experiments in expansion, most sermons would benefit from a Proverb become Parable. For in the maxims of the Wise move the very people to whom we speak, and the scenes in which they appear in the maxims are the situations of their daily lives. More, the judgments which the sages pass on people and situations have still relevance.

3. The question of background arises here. Can we expound the sayings of the Wise Men without possessing an intimate knowledge of their setting in Jewish life, history and manners?

Speaking roughly, one may say that not much familiarity with background is essential. With what he is likely to acquire in the course of his ordinary reading, the average person may understand and expound these maxims of *Proverbs* successfully. This of course is not to be wondered at. The stock from which the sages of Israel drew many of their sayings, and to which they probably contributed their quota, was a sort of international pool; it was natural that sayings should not be expressed in terms of purely local conditions. Besides, it was the intention of the sages to present their teaching in an essential form which was easily grasped and retained: they therefore tended to plane away as much as possible all accidents of time and place. That is why so many of their maxims are self-explanatory and capable of expression in terms of any age and any land. Society has no doubt complicated human relations in the course of recent centuries. We have now the modern industrial system, an intricate international situation and many institutions of which Israel could not even dream. Nevertheless the basic relations of man with man and man with God have not been altered. The

words of the Wise, dealing with the fundamentals of human life, are as much at home, generally speaking, in the England of to-day as they were in ancient Israel. Most of them lie open to the man whose equipment is a sympathy with human kind and some knowledge of the ways of God with man.

4. A final estimate of the worth of *Proverbs* to the Christian preacher must not hesitate to speak of its limitations.

As the use of such qualifying phrases as *on the whole* implied, the wisdom of the sages was not perfect. They could nod. Their powers to see varied. But, worse still, their eyes suffered from a defect they could never overcome. It was not so much that they failed to maintain their vision at its best as that their best vision was itself limited and defective. There are heights and depths in human nature of which they had only brief and infrequent glimpses, and much of the tenderness, love and mercy of God they were unable to describe for the simple reason that they had never seen it.

But limitations such as these need not exclude the Book of *Proverbs* from the preacher's hand. There is surely no part of the Old Testament—no part of the New Testament, even—which we may not charge, as it is human, with imperfect insights and faulty convictions. We use the Scriptures, not in spite of their failings, but because of their glories.

The maxims of *Proverbs* have their virtues. They bring us from the *nowhere* to the *here,* from the realm of the Remote Abstract to the world of men. This, if they do no more, will be acceptable—at least to our hearers. But they can do so much more. They can show us how religious men (however imperfect) have dealt with the very situations with which we are called to deal. If the light which the sages bring to the human scene is at times flickering and smoking, we need not repudiate them. We can add to theirs the Light which He will give Who would not be ashamed to call the sages His fellow-workers.

# AN APPRECIATION OF THE LIFE AND WORK OF HUMPHREY GAINSBOROUGH (1718-1776)

By George H. Peters

One of the most unusual men who ever entered the Congregational ministry was Humphrey Gainsborough, who was trained at the Moorfields Academy under John Eames, F.R.S. He began his ministry at Newport Pagnell in 1743, and in 1748 settled at Henley, where for 28 years he devoted his leisure hours to activities of a mechanical and engineering nature.

Humphrey Gainsborough was born at Sudbury, Suffolk, in 1718 during the reign of George I, and his ministry at Henley was exercised during the reigns of George II and his grandson, George III. After all that England had suffered as a result of rule by the House of Stuart, with their tragic belief in the Doctrine of the Divine Right of Kings, the nonconformists of the 18th century were passionately loyal to the House of Hanover. The death of Queen Anne in 1714 and the accession of George I was first publicly announced by Thomas Bradbury in the Independent Chapel at Fetter Lane, London. As Bradbury was preaching his sermon one Sunday morning a messenger from Bishop Burnet hurried into the gallery, leant over and dropped a white handkerchief—the pre-arranged signal announcing the event which meant so much to nonconformists and was to usher in the Age of Toleration.

When the Old Pretender raised the standard of revolt against George I in 1715 it was the nonconformists who eagerly supported the House of Hanover. When the Young Pretender rebelled against George II in 1745 it was again the nonconformists who protected England from the horrors of the Jacobites. Led by Philip Doddridge, nonconformist ministers in many parts encouraged the raising of volunteers for the King's army. Probably Humphrey Gainsborough, who was then minister at Newport Pagnell, and an admirer of Philip Doddridge, assisted in the defence of the Protestant King of England. By the time Gainsborough came to Henley, the democratic constitution of England was firmly established, and George II had already presented No. 10 Downing Street to Sir Robert Walpole, as Britain's first Prime Minister, to be used as the official residence for all future heads of the British Government. We can understand how Humphrey Gainsborough began his association with Park Place, for in 1748 it was still the home of Frederick, Prince of Wales. As the construction of the new road

over White Hill would benefit Park Place as well as the town of Henley, it is quite possible Humphrey Gainsborough was encouraged by the Royal Family to perform this engineering feat.

During the period Gainsborough lived in Henley, great national events took place. The Seven Years' War with France began in 1756, and William Pitt was appointed Prime Minister to save England from defeat. General Wolfe's daring ascent of the Heights of Abraham led to the capture of Quebec and the acquisition of Canada for the British Empire, whilst Clive's victory against the French at the battle of Plassey started British Rule in India. A month before Humphrey Gainsborough died, Thomas Jefferson issued the Great Declaration of American Independence which meant Britain's loss of the American Colonies. As an ardent nonconformist Gainsborough's sympathies were no doubt with the Americans, who objected to the imposition of indirect taxes on tea by the House of Commons, and raised the cry, "No Taxation without Representation".

The events which most stirred Humphrey Gainsborough were those social and economic changes then beginning in England in which he played a leading part—the Agrarian Revolution and the Industrial Revolution. In the course of the 18th century the population rose from about 5½ millions to 9 millions, due to a larger birthrate and a very much reduced death rate, especially among infants. Greater attention was being given to the health of the people, and just over 200 years ago Philip Doddridge launched from his pulpit at the Castle Hill Congregational Church, Northampton, an appeal for funds to start what is now the Northampton General Hospital. The rapid growth of the population, however, created a serious food problem for a country which could not then import large quantities of food from overseas. Fortunately, scientific research was able to secure improved methods of cultivation and a large increase in the productivity of the land. Humphrey Gainsborough's inventive genius was used for the solution of Britain's food problems in the 18th century. He was awarded £30 in 1766 by the Royal Society of Arts for his invention of a drill plough. Henley was then a small country town in the centre of a prosperous corn-growing area. On market days hundreds of cartloads of corn were assembled in the market place, and the distribution of food was held up by lack of proper facilities for weighing the produce. The Corporation of Henley asked Humphrey Gainsborough to make a weighing machine to deal with this congestion in the Market Place, and paid him £5 5s. in 1776 for his machine. Gainsborough also made hydraulic machines which were used on high ground for the supply of water, and these no doubt stimulated agricultural development.

The biggest stumbling block to the successful distribution of food

in England during the 18th century was grossly inadequate means of communication. In the reign of Queen Anne the only way of conveying sacks of coal and hardware from one place to another was to strap them to the sides of pack-horses. The roads of England were then in such a deplorable condition that wheeled vehicles carrying heavy loads would have stuck in the mud and been broken in the ruts and pot-holes. Before any progress either in agriculture or industry could take place, drastic improvement had to be made in the state of English roads; and in constructing the road over White Hill Humphrey Gainsborough was one of England's pioneers in road-making. For miles around farmers were able to bring their produce to the Henley market because of the building of this road across the Chiltern Hills.

Gainsborough recognized the value of the river Thames as a highway for the conveyance of barge loads of goods. When the Thames Commissioners took steps to make the river navigable in all seasons of the year, it was Humphrey Gainsborough who superintended the erection of the first Pound Locks in this area.

The greatest mark of Humphrey Gainsborough's genius was that he foresaw the application of the power of steam to transport and industry. He made a steam engine which was claimed to be seven times more powerful than the common engine known in his day. A year before Humphrey Gainsborough died, Boulton and James Watt were in difficulties with the piston of the first Soho engine, and Boulton expressed the view that he wished they knew how Gainsborough packed his piston. The name of Humphrey Gainsborough deserves to rank with the name of James Watt for the pioneer work which led to the building of railways and the development of the iron and steel industry.

Two other problems also exercised Gainsborough's mind. Progress in transport and industry demanded accurate and more scientific methods of time-keeping. He made a brass sundial which an early writer described as being capable of pointing the hour to the second, and also an ingenious pendulum clock. Both of these inventions were lodged at the British Museum after his death, and are entered in the Museum registers, but owing to the dislocation caused by the second world war they have not yet been traced. The other social problem that worried Humphrey Gainsborough was the protection of valuable property from thieves and destruction by fire. During the 18th century England had no effective police force, and the only means of dispersing a riotous and disorderly crowd was by the calling out of soldiers. Although there were about two hundred offences punishable by death, including stealing an article to the value of five shillings from a shop, criminals knew that the chances of being arrested were small. A coach ride in Humphrey Gainsborough's day was an adventure, involving the risk of attack

by highwaymen, apart from the constant danger of overturnings, and a red-coated guard with a loaded blunderbuss was in great demand. To give to valuables a measure of protection from thieves and from fire, Humphrey Gainsborough invented fireproof boxes made of cast iron, of which at least four are in existence to-day, one at Sudbury and three in Henley.

We have so far thought of Humphrey Gainsborough as the engineer and inventor of great mechanical ingenuity, but what of his work as a Congregational minister? In 1948 most ministers of religion are so fully occupied with their duties that they have very little leisure, but in 1748 the average minister had far less demand made upon his time and strength by the duties of his office. In country towns one service only on a Sunday morning was quite usual, although in the larger towns a second service, sometimes called a "Lecture", was held in the afternoon. Sunday evening services, either in the nonconformist Chapels or in the Established Church, were unknown until the latter half of the 18th century. There were no Sunday schools anywhere in Humphrey Gainsborough's lifetime, for the first Sunday School was not started until 1780 by Robert Raikes at Gloucester. It would have been comparatively easy for him conscientiously to fulfil all the duties that were normally expected of a Congregational minister two hundred years ago, for there were then few week-day activities in the churches. Furthermore, Humphrey Gainsborough had no children, and was not troubled as we are today by lack of domestic help in the home at a price he could afford.

The question we ought to ask is not "How could Humphrey Gainsborough spend so much time on engineering and other matters without neglecting his work as a preacher and pastor?" but "Why did so gifted a mechanical genius remain in the Congregational Ministry until the day of his death?" By refusing to abandon his work as a minister of the Christian gospel, Humphrey Gainsborough sacrificed a magnificent opportunity for making a great fortune. How many times his rich and influential friends must have tempted him to give up the ministry and devote his whole time to engineering! He was even offered high preferment in the Church of England which in the 18th century would have left him almost entirely free to devote himself to scientific activities, but his answer was, "I dwell among my people".

What made Humphrey Gainsborough a man of high principle and moral conviction in an age when Britain's first Prime Minister, Sir Robert Walpole, could cynically say of the members of Parliament, "Every man has his price!"? Why was it that the Congregational minister of Henley two hundred years ago was glad to offer John Wesley the use of his pulpit three times in five years, when the average nonconformist minister of that period very rarely

welcomed the great Anglican Evangelist? In my judgment, the answer to these searching questions is in two parts. First and foremost, Humphrey Gainsborough was a thoroughly sound Christian, rooted and grounded in the teaching of Jesus Christ. He was brought up in a Christian home in Sudbury by a father and mother who had deep religious convictions and reverenced God in their hearts. Every Sunday he took his place in the family pew at the Old Meeting House, Sudbury, where he heard the gospel faithfully preached. At the Sudbury Grammar School his headmaster was a devout Christian who believed in the development of Christian character as well as of ability in mathematics and the classics. The town of Sudbury may justly take pride in the way it sent Humphrey Gainsborough out, so well equipped for living as a true Christian citizen, at a time when most English people were frivolous and indifferent to moral and spiritual values. With this splendid Christian background, Humphrey Gainsborough could see the urgent needs of his day and generation. Living at the beginning of the Industrial Revolution and realizing the dangers of scientific progress, this brilliant engineer and inventor did all he could to save England from the horrors of civil war and class hatred, by carrying on with his vocation as a minister of Christ. It was the Evangelical Revival, backed by men like Humphrey Gainsborough, that paved the way for the great social reforms of the 19th and 20th centuries and created a sensitive Christian conscience.

There is one other honour that belongs to Humphrey Gainsborough. His younger brother, born in 1727, became England's greatest portrait and landscape painter. Humphrey Gainsborough is the only Congregational minister ever to have been painted by Thomas Gainsborough, R.A., two portraits having been executed, one for the family, and the other for Thomas Hall, who was then a trustee of the Henley Congregational Church. Both of these portraits are in existence today and they are almost identical, though the portrait painted for Thomas Hall emphasizes the spirituality of Humphrey Gainsborough more than does the family portrait.

# PASTOR AND PEOPLE

[Articles in this series deal with pastoral problems which confront ministers in the course of their ordinary work.]

## THE CHRISTIAN ANSWER TO FREUD

By Leslie D. Weatherhead, M.A., D.D.

Professor Freud does not think much of religion. He regards it as an illusion. In his view, man must have this illusion dispelled. It may have had its uses as a temporary crutch for the emotionally lame, but it is itself a neurosis. Making an analogy between obsessional neurosis and religion, he writes, "The true believer is in a high degree protected against the danger of certain neurotic afflictions; by accepting the universal neurosis (religion), he is spared the task of forming a personal neurosis". His religious dogmas are "neurotic survivals"[1].

Freud, of course, was a man of very great intellectual ability and his point of view in regard to religion must be examined. It is most fully expounded in his two books, *Totem and Taboo* and the book already quoted, *The Future of an Illusion*. The following paragraphs summarize his view based on both these books.

Primitive man, he reminds us, lived a life full of fears. The great forces of nature, earthquake, whirlwind, flood, thunder, lightning and tempest appalled him. He saw no way of becoming their master. Indeed, we have not mastered them ourselves. Wild animals and snakes moved through his jungle home, immensely more powerful than himself. He dreaded them and felt at their mercy. Within himself he knew the ravages of bodily disease. He noted, with dismay, the fact of insanity. He felt himself the helpless plaything of immense forces which he could neither understand nor subdue, which ruined his crops, killed his fellows, brought pain to himself and death to those he loved. So he personified them in order to get into relationship with them. He invented the god of the storm, the demon of disease, and so on. Unable to sway them to his will, he sought means to appease their wrath. He created images of animals and worshipped them. He built shrines for them. The first houses were built for the gods, not for men. He prayed to them and made sacrificial offerings to them. Religion, says Freud, was born in fear.

As primitive religion grew and developed, the immense number

1 *The Future of an Illusion*, translated by Robson-Scott, p. 77 (Leonard and Virginia Woolf, 1928).

of gods was reduced to one, so that "man's relations to him could recover the intimacy and intensity of the child's relation to the father"[2]. The moral values which men developed because society and, later, civilization were unworkable without them, were thrust upon this Deity, and notably in Christianity, though foreshadowed in Judaism[3]. He was dubbed the Father of all men.

This double development of dubbing the Deity both moral and fatherly, Freud greets as a triumph of man's way of making his god fulfil his own felt needs.

As to morals, man found himself with "instinctual wishes"[4] and for a time expressed them in crude satisfactions. He took what he wanted and knew nothing of the "wrongness" of stealing. He took a woman as his lust dictated and had no conscience distress in regard to adultery. Even incest and cannibalism were untainted by moral scruples. All would have been well except for one fact. Every other man wanted to follow *his* "instinctual wishes" and conflict ensued.

A moral code, therefore, became the only means by which society could be made to work. Conscience was built up as a mental mechanism because violations of the code were so severely punished by the tribe that men feared to do an anti-social thing. That they would still like to do them is plain to every psychologist. Incest wishes are commonly uncovered during psychoanalysis and murder often happens and is sometimes enjoined and called war. But the compulsion of the tribe became internalized and man's super-ego took over the unruly elements of mankind under its jurisdiction.

Obviously, the moral code would have immense authority if it had the sanction of the god. So we have morality ascribed to Him and believed to be His nature.

As to fatherliness, Freud, in *Totem and Taboo*, claims that even the man who is physically adult is emotionally a child still. He still, therefore, longs for a father. He wants to be able to go to his father for protection, so he dubs his god omnipotent. He wants to go to his father for advice, so he prays. In a word, he creates a god who will both give authority to the morality without which society disintegrates, and stifle his own fears with the concept of Divine omnipotence: a god, further, who fulfils the demands of man's growing sense of values, like justice and fair-play. Since man both fears and hates death; since he both desires to live again after

[2] *Op. cit.* p. 34. This was, of course, a long process. Jehovah was but the tribal God of the Israelites. In Egypt Amenhotep IVth ended the existing pantheon and by making the rising sun the emblem of religion, made it clear that, in his view, God was one and God was good. This process is still going on. But there remain more than a million gods in the Indian pantheon.

[3] Psalm 103[13], "Like as a father. . . ."

[4] *Op. cit.* p. 17.

death and cannot—if this life be all—make sense of the pain, misery and injustice around him, he invents belief in a future life in which he himself will live in bliss, be punished for his sins, but rewarded for his morality; a world in which all the injustice and pain of this world will be compensated and justified. The strength of religious ideas, Freud ascribes to the strength of the wishes which religion fulfils[5].

It is interesting to note that Freud, without setting out to do so, gives us a clue as to why God came to be thought of as the father rather than the mother. Apart from the way in which women were despised[6], Freud recognises that although the mother is the first love-object and source of protection, she is replaced soon by the stronger father to whom the child has an ambivalent reaction. The father was himself a danger, perhaps partly because both child and father wanted all the affection of the mother. Thus the father was feared no less than he was longed for and admired. The person who was in charge of thunder, lightning, tempest, flood and disease was one to get on one's side if possible. He was both feared as a rival, and often an angry, terrifying one, and yet he was desired as a patron and protector. The word "father", then, fitted him much better than the word "mother".

The only hope of influencing such a person is obviously to enter into relationships with him. Man, in earliest days, learned to do that with the persons he could not subdue or ignore in his own and in neighbouring tribes. So he tries to get into relationship with God and to deal with the catastrophes of life, such as disease, insanity, natural calamities, and so on, as something done to him by that person whom he recognizes is so great that he cannot either subdue Him or ignore Him. Sacrifices and offerings, then, an attempt to appease and propitiate, an attempt to win favour by living the moral life which it is believed the deity demands, fall into place. The shadow of these fear-stricken attitudes still falls even on the lives of so-called Christian men and women.

Now, says Freud in triumph, all this religious business belongs to the infancy of the race. Men must grow up. They must part with the old fairy stories which they made up to quieten their own fears. He tells a good story of one of his children listening to fairy stories, and then asking, "Is this true?" "Having been told it was not", says Freud, the child "would turn away with an air of

[5] *Op. cit.* p. 52.

[6] Women were despised in the East in olden days to a degree which is unrealized in the West today. Every Jewish boy every day thanked God he had not been born a girl, and was taught to do so by his own mother. To be born a girl in India today is to bear the mark of the contempt of the gods. Reincarnation in an animal is to be preferred. Girl-babies are still, in country places, viewed as marks of the ill-favour of the gods and are not infrequently thrown to the jackals in the jungle.

disdain". Then he adds, "It is to be expected that men will soon behave in like manner towards the religious fairy tales?[7] Indeed, he complains that the "feeble mentality of the average grown-up", compared with the "radiant intelligence of a healthy child", is due to a religious upbringing. He wants the "primacy of the intelligence" and asks, "How can we expect people who are dominated by thought-prohibitions to attain to the psychological ideal—the primacy of the intelligence?"[8]

What is our answer to Freud? My answer is threefold.

1. *To desire a father does not invalidate the fact that he may exist.*

I think our answer must begin with a frank recognition that, no doubt, much of Freud's description of the origin of religion corresponds to the facts. But I cannot see that such an admission invalidates religion. If I assert the fact of physical hunger and deduce that, in a rational universe, that fact points to the fact of food, does my concept of food mean that food is necessarily a figment of my imagination and cannot exist? Assuredly not. If, then, I assert the fact of spiritual hunger and dream that there is a satisfaction for it, that there is One who created the world, works His purposes out in it, gave man his sense of values and can vindicate Himself and justify all those events which seem to deny them and is least erroneously thought of as a Father, does my dream deny the reality? As assuredly not. Of course, man had to tread a humble road to apprehend God, but his desire does not deny the possibility of its fulfilment. In a rational universe, rather the reverse. Hunger involves the existence of food. The fact that I can make a fantasy of a person outside myself does not disprove the fact of that person's existence. Rather the reverse. Every fantasy rests on *some* objective basis. Because as a child I want a father and dream there is such a being, why am I, for that reason, mistaken? May not my dream be true?

A baby, during the terrible events of war in the Middle East, was separated from his father. He grew through the early years without knowing whether he had a father or not. Then he began to dream about his father, and then to day-dream. In both his father was invested with the most wonderful characteristics. The father personified protection, tenderness, wisdom, helpfulness, comfort, challenge and strength. At last, when peace came, the family was reunited. The only way in which dream and reality did not fit was that the reality was far greater than the dream. If this is possible for an infant human, it is possible for an infant humanity. It surely is not surprising that humanity, striving to comprehend the concept

[7] *Op. cit.* p. 51.
[8] *Op. cit.* p. 83.

of God, should use the concept of the father, especially in a land made famous by patriarchs like *Father* Abraham. Our Lord could think of no better picture of God, and it is hard to believe that there is higher authority[9].

2. *Christianity is a historical religion.*

In the second place Freud does not deal with the Christian religion at all. He may think he has done so, but his brand is unrecognizable. Paul would certainly not have recognized it. Let me quote Freud's definition of religion[10]: "Religion consists of certain dogmas, assertions about facts and conditions of external (or internal) reality which tell one something one has not discovered for oneself and which claim that one should give them credence".

I should say that Christianity is a personal relationship with God through Christ, involving a belief that Jesus Christ was a historical person Who was in a unique relationship with God, Who changed men's lives, Who rose from the dead, and Who, through His Spirit, still changes men's lives wherever He is seriously followed.

The evidence for these statements can only briefly be set out here[11], but they do not violate the "primacy of the intelligence" nearly so much as some of Freud's theories do. They are, in fact, believed all over the world by a larger number of people than ever before in history.

The historicity of Jesus, vouched for by Pliny, Tacitus and Josephus, is as well authenticated as the historicity of Socrates. The fact that monotheistic Jews worshipped Him and in Pliny's phrase, "sang hymns to Christ as God"[12]; the fact that He called Himself the Light of the World, the Way, the Truth, the Life, said that He was one with God, that the world were well lost if He be gained, that by their attitude to Him men would be judged; and His claim of sinlessness[13] make Him either the insane victim of *le grandiose delusion* or else, in a unique sense, the Son of God[14].

[9] "In the more mystical branches of Mohammedanism, the Divine Being is repeatedly referred to as the Beloved, and it would be as logical to regard religion as a manifestation of sexuality as to explain it as being the result of the persistence of childish attitudes in adult life." Kenneth Walker, *Meaning and Purpose*, p. 75 (Jonathan Cape, 1944).

[10] *Op. cit.* p. 43.

[11] I have set it out more fully in *His Life and Ours*, p. 30ff (Hodder & Stoughton).

[12] *Letters of Pliny to Trajan*, A.D. 112.

[13] "On every page of the Gospel we encounter such imperial demands for obedience, as well as gracious promises of help and pardon, as it would have been an enormity for a sinful man to utter." (H. R. Mackintosh, *The Person of Jesus Christ*, p. 36.)

[14] It is interesting that Bishop Barnes, in his much discussed book, *The Rise of Christianity* (Longmans Green, 1947), states that he himself worships Jesus as divine. P. vii (Foreword).

The existence of the early Church and the changed attitude of His own followers would have been impossible unless He had survived death and proved His survival to His followers. And the extent of the Church and its continual progress in other lands[15] is strong, but not the only, evidence that His Spirit still changes the hearts of men.

Of all this Freud knows nothing. Speaking of the dogmas of religion, he writes as follows: "If we ask on what their claim to be believed is based, we receive three answers which accord remarkably ill with one another. They deserve to be believed (1) because our primal ancestors already believed them, (2) because we possess proofs which have been handed down to us from this very period of antiquity, and (3) because it is forbidden to raise the question of their authenticity at all. Formerly this presumptuous act was visited with the very strictest penalties, and even today society is unwilling to see anyone renew it[16]".

To take the last first, presumably Freud had never heard of higher criticism and form criticism, and did not know what a fierce light had beaten on the records for hundreds of years. Of the first, he points out that "our fathers believed many erroneous things". Of course, and every modern preacher teaches that everything in the Bible, or out of it, concerning God is to be rejected if it is out of harmony with the picture of God which we have in the life and teaching of Jesus. Theological thought and Biblical understanding do not stand still. Of the second, Freud says proofs "are deposited in writings that themselves bear every trace of being untrustworthy. They are full of contradictions, revisions, interpolations; where they speak of actual authentic proofs they are themselves of doubtful authenticity", and adds, "we should not be able to bring ourselves to accept anything of as little concern to us as the fact that whales bear young instead of laying eggs, if it were not capable of better proof than this[17]".

I would point out that the great "proof" of Christianity is to be found not in the intellectual reasoning by which this or that dogma is defended, impressive though this often is, but by the lives of the people who have been changed by it. To survey this is to make oneself certain that the basis of Christianity cannot be an illusion. Through twenty centuries, on all shores, and in all languages, the message of Christianity has been preached and men's lives have been changed.

Freud says, "Of what significance is it for other people that you have won, from a state of ecstasy which has deeply moved you, an

[15] Note the impressive evidence gathered by Professor Henry Van Dusen in *They Found the Church There* (S.C.M., 1945).
[16] *Op. cit.* p. 45.
[17] *Op. cit.* p. 47.

imperturbable conviction of the real truth of the doctrines of religion?[18]" He obviously expects the answer, "None". But I believe it to be an impressive part of the evidence for Christianity that men in China and Japan, in Africa and India, in the tropics and the arctic would lay down their lives for the truth of Christianity. Is it the nature of an illusion, then, to spread across the world so that today more people are victims of it than ever before? Is it the nature of an illusion that the more men grow enlightened, the more widely Christianity spreads?

Granted that religious experience is in the realm of the emotions, it should be remembered that so is artistic experience. Why should religion be scorned more than the ecstasy of the artist, whose picture is based on objective reality, as the Christian's religion is ultimately based on the objective reality of the historical Christ? Yet Freud does not call art an obsessional neurosis.

3. *Christianity is too austere in its demands to be the kind of illusion men invent.*

For the truth of Christianity men willingly suffer torture, disgrace, banishment, imprisonment and death. Freud talks as though men have invented a God to calm their fears and a religion to cushion their lives. But Peter, instead of retiring, like his co-fishermen, in comfort in Capernaum, is crucified head-downward, and Paul, instead of the life of the learned scholar, follows a path of hazardous, dangerous and most wearisome travel, and is finally beheaded. The martyrs, saints and missionaries have followed their example to the present day. If this is a comforting illusion invented to make life easy, it can only be said that those who take it seriously have an odd idea of comfort. Frankly, if I could dismiss Christ as unhistorical, His sayings as unauthentic, the Gospel records as untrustworthy and the bases of Christianity as unexaminable, "because it is forbidden" to ask questions, I could make up a much more comfortable illusion than this. Man would not manufacture a religion like Christianity. Man has certainly manufactured some elements which he has tried to engraft on to Christianity, but they are not homogeneous and, when added, they form elements which the saints immediately recognize as spurious.

Let it be allowed that men thrust their ideas on to God and pretend those things true of Him which they would like to be true. Many, in wartime, pretended that He would protect their homes from bombs if they said their prayers. We have much to learn, it is true. But men project on their wives at marriage qualities which they think their wives ought to possess. They have much to learn also, and spend the rest of their lives finding out their mistake. But

[18] *Op. cit.* p. 49.

in neither case does this prove that God or the wife does not exist, or that either does not possess qualities far more important for our wellbeing than those we pretended were true.

No religion could live that put its greatest emphasis on being a way out of some hole. As T. R. Glover said, "Christianity began in friendship". What Christ *was*—apart from the doctrine of His saviourhood, His friendship and the kind of life He lived, which revealed to all who came near what human life should be—drew men to Him. No ethical teaching, no satisfaction of man's mere wishful thinking, no new ritual, no insurance against evil in this world or another give us the secret of His power. It was in Himself and His relation to God, His utter certainty, His love for men and His belief in their value that made, and make, Christianity the universal religion which it is more and more proving itself to be.

When one sees a dozen signposts all bearing the name of the same village and pointing toward the same area, one may assume that the village exists, even if one has never been there. It would be odd to deduce that there was no such village, or that men had erected the signposts thus because they wished there were. Freud, the Jew, never contemplated those signposts, let alone travelled the roads along which they pointed. Some very humble Christians live in the village. In quite a different sense from that of the theorists, they know. To deny Christianity or relegate it to the category of an illusion would be to deny the highest value, the most sacred experience and the most powerful, transforming influence in life.

The love of Jesus what it is
None but His loved ones know.

But they *know*.

# BOOKS OF THE QUARTER

(*The place of publication is London unless stated otherwise*)

**Christian Unity: the Anglican Position.** Olaus Petri Lectures at Upsala University, October, 1946. By G. K. A. Bell, Bishop of Chichester. Hodder & Stoughton. 6s.

**Documents on Christian Unity: Third Series, 1930-1948.** Edited by G. K. A. Bell, Bishop of Chichester. Oxford University Press. 12s. 6d.

**Towards a United Church, 1913-1947.** By J. J. Willis, J. W. Arthur, S. C. Neill, G. W. Broomfield, R. K. Orchard. Edinburgh House Press. 10s. 6d.

**The Australian Proposals for Intercommunion.** By the Rt. Rev. F. de Witt Batty, M.A., Th.D., Bishop of Newcastle, New South Wales. S.P.C.K. 2s.

**The Anglican Church and Christian Unity.** William Ainslie Memorial Lecture, 1947. By the Rt. Rev. Neville Gorton, D.D., Bishop of Coventry. Longmans. 2s.

**The Church's Ministry.** By T. W. Manson, D.D., D.Litt., F.B.A. Hodder & Stoughton. 6s.

The first four of these works, while of interest and value, are conventional. The last two are of another quality, and will hearten ministers seeking to trace the rainbow through the rain, especially those troubled by uncooperative clergy. Dr. Gorton's lecture is startling in its prophetic passion. Dr. Manson's book—also lectures, three given before the University of London and the fourth the C. J. Cadoux Memorial Lecture at the Independent College, Bradford—is as ruthless as it is reverent.

Dr. Bell's purpose is "to set out some of the fundamental facts" in the Church of England's relationships with other Churches, and he does this clearly and fairly. For events since 1920 he can draw on the *Documents on Christian Unity*, edited by himself, the third volume of which has now appeared. This extends as far as document No. 221, and in itself presents irrefragable evidence of reunion as a contemporary concern of Christians in all parts of the world. The Edinburgh House symposium, which includes "A Congregationalist View" by Mr. Orchard as well as an Anglo-Catholic view, deals largely with the movement leading to Church Union in S. India, as seen against the historic background of the Kikuyu Conference of 1913. *The Australian Proposals*, like the S. Indian resolutions, are summarized in Dr. Bell's *Documents*.

Spiritual unity, says Dr. Willis in the Epilogue to *Towards a United Church*, "is not enough, so long as it is impossible to worship together or to join together in the great Sacrament of Christian unity". "South India aims at Reunion", says Dr. Batty; "we aim only at Intercommunion": which is to be effected by episcopal ordination qualifying for wider service those not previously so ordained. For the Church is "in a state of division or 'schism' ", says Dr. Bell. "The unity is there, but unrealised". And "the unity of the Church is found in the unity of the episcopate". What non-episcopal ministries lack "is not ordination, but the special link with the Apostolic ministry".

Fortunately the episcopate is not entirely united over this, and the Bishop of Coventry, as well as Professor Manson, drives a coach and horses through

it, as well as through much of the book called *The Apostolic Ministry*. "There is only one 'essential ministry' in the Church", says Dr. Manson, "the perpetual ministry of the Risen and Ever-Present Lord Himself"; and "so long as we are under one supreme Head, our divisions must remain essentially unreal". "Apostolicity", moreover, "is a quality that belongs to the Church, not to any particular form of ministry"; and the non-episcopal Churches no less than the episcopal "can show the 'signs of the Apostle' ". "The real problem is created not by what the several denominations lack but by what they possess". "What difference, then, does it make whether a minister is ordained by a bishop or a presbytery or a congregation? So far as his qualification to minister is concerned, none whatever". "The Free Churches cannot, without disloyalty so shameful as to be unthinkable, compromise on the question of their orders".

"To believe in the guidance of God over the Church", says Dr. Gorton, looking back over Church History, "we must accept this disunity within unity as the willed operation of the Holy Spirit working in different media which He chose for His purpose". Similarly in our own day, "the birth of the Church into unity must be ultimately a creative act from above". "We cannot deal with this issue by round-table conferences, on the level of discussion about ministry, orders and sacraments". For "the Holy Spirit is not analytic: it is creative, the genius of the Creator". Dr. Gorton urges intercommunion without waiting for further analyses or ordinations. "The sharing of the Eucharist would release the Spirit. It is the one instrument we can be sure would bring the Lord Himself to the conference table to direct troubled minds and break down the barriers".

GEOFFREY F. NUTTALL.

**Theology of Crisis.** By ULRICH SIMON, Lecturer in Theology in King's College, London. S.P.C.K. 15s.

Anyone who desires to become *au fait* with present-day tendencies in Continental Theology cannot do better than study Mr. Simon's very learned and very provocative book, which ranges over an enormous field of subjects, viewing them all, however, from a single standpoint, that of the "theology of crisis". The whole is worked up into a ferment, where old and new are mingled together in a yeasty motion, which well reflects the unsettlement of our times, manifest in the theological just as in other spheres, and nowhere more manifest than in the Protestant Theology of the Continent.

The best way to describe the book is to say that it is a theological counterpart to the Hegelian philosophy. Hegel saw the world as a series of logical tensions, perpetually resolved, but perpetually breaking out again, until at last the final resolution was reached in which all tension ceased. Thesis, antithesis, synthesis, such is the well-known principle of the Hegelian philosophy, which, however, Mr. Simon rejects as merely immanental, and inadequate as a description of the real tension in the universe—it ignores the transcendent God and His ingression into the immanent process of the world, whereby a tension is continually created much greater and much more disturbing than anything Hegel imagined.

It is impossible in a brief review to give a sufficient idea of the way in which Mr. Simon traces this tension at all levels of existence and in all processes of history. It is called the tension of crisis, because everywhere what is implied is the demand for a free determination which is produced by the Divine ingression. Vestigially, the tension of crises can be traced in the inorganic and the organic realms of nature; but it is only in human history that its proper character is revealed. Emotionally, ethically, æsthetically

and intellectually man is perpetually in crisis; but even here we do not reach its fullest meaning—that is displayed in religion, where God intervenes in the majesty of His absolute transcendence. Even here, however, there are differences of degree; the supreme form of crisis is only seen in Christianity, where it appears in the constant tension between eschatology and ethics.

Eschatology stands for the absolute transformation of the existing order by Divine omnipotence. Ethics belongs to this world, and is directed to its transformation by human endeavour. True Christianity lives both ethically and eschatologically. The ingression of the transcendent God and the free determination of man are equally important and essential. It is in Christian mysticism that the tension is most truly resolved within the present order of things; but only where mysticism is not a mere negation, but continually passes over into active practice.

I think that Mr. Simon has put his finger upon the fundamental theological problem for Christianity when he speaks of the tension between ethics and eschatology. It existed in the past, and it still exists to-day, witness for example Schweitzer's theory of Christ's "interim ethics" and Dodd's opposed doctrine of "realized eschatology". Mr. Simon's book is worth reading, were it only to be made to feel the reality and the urgency of this problem. ROBERT S. FRANKS.

**The Early Traditions of Israel.** By C. A. SIMPSON. Oxford: Blackwell. 63s.

This book sets out to analyze at length the various documentary sources of the Hexateuch (including *Judges* 1-2[5]), to "isolate the J and E material . . . and to reconstruct the basic documents from which this material has been derived" (p. 31). The opening pages contain a brief review of the higher criticism of the Hexateuch, setting out the problems which remained after the Graf-Wellhausen hypothesis had been put forward. The analysis provides the background to much of the author's earlier work in *Revelation and Response in the Old Testament* (reviewed in these pages in April) and thus contains the same revised history of the Exodus and Settlement periods. The importance of Kadesh is stressed as the centre at which Jahvism—deriving from Sinai—was made acceptable to some of the Israelite tribes. Only a small section went into Egypt, Moses himself being supposed to be the priest of Kadesh. Joshua is held to have been a Tell el-Amarna hero, who was later incorporated into Israelite tradition. This historical background is here set out briefly in a chapter entitled "The beginnings of Jahvism" which follows the analysis.

The main interest of the book centres in the separation of two J narratives, J1 and J2. Those parts of the Hexateuch which belong exclusively to D and P are passed over, and the analysis in detail is followed by the three documents, J1, J2, and E, set out with commentary. J1 centres on Hebron, deals with the traditions of the southern tribes, and knows an invasion of Canaan only from the south. It is said to date from the early part of David's reign. J2 adds the stories of the Joseph tribes, describing an eastern invasion of Canaan, to those of J1, with the aim of reconciling the divergent traditions of the two groups, exalting Beersheba to balance the claims of Hebron in the south. J2 derives from the period 950-850 B.C. The third strand, E, does not mention Kadesh but gives far greater prominence to Shechem and Horeb, and introduces the idea of a covenant, together with the traditions of the third group of tribes who invaded from the east. E regarded J2 as much less authoritative than these traditions. E is dated about 700 B.C.

The historical hypotheses of this book are too many to discuss in detail, but the evidence for many of the conclusions seems very tenuous. Far too much conscious rewriting of stories is attributed to the various authors. J1 is supposed to have composed a story of Joseph quite freely, using various legends, in order to account for the presence of Israelite tribes in Egypt (p. 475). The various stories of the sons of Jacob are designed to explain why the elder sons had to give place to the younger (*e.g.*, p. 471). It is difficult to avoid the impression that the author's view of Israelite history has to a large extent determined his analysis of the documents; though much of interest appears in the discussion. The lists of Hebrew words and forms given (pp. 403ff) shows no attempt to find linguistic criteria to distinguish J1, J2, and E, so that the analysis is dependent entirely on other factors.

The J document has always presented difficulties owing to the obviously diverse origins of its material. But no account has here been taken of the problems of the relationship between oral and written material in the Hexateuch. Contradictory statements in a story are not necessarily a criterion of different authorship, though they may well indicate frequent re-telling of the story. Logical consistency is not necessarily to be expected in ancient writers, and it is surely true that stories often told gather new details which are not always completely reconcilable with the original.

The book leaves the impression of a great deal of careful analytical work which has been done, but the results are not convincing, and the book itself is not always easy to follow. In particular, the relegation of much material to footnotes which do not appear on the same page, but are gathered together after sections, makes for a lot of unnecessary page-turning.

PETER R. ACKROYD.

**The Birth of the Christian Religion.** By ALFRED LOISY. Allen & Unwin. 18s.

**Paul and Rabbinic Judaism.** By W. D. DAVIES. S.P.C.K. 27s. 6d.

The appearance of the translation by Dr. L. P. Jacks of Loisy's *La Naissance du Christianisme* is hailed in some quarters with triumph. Prof. Gilbert Murray's laudatory preface calls this summing up of Loisy's main conclusions "the most masterly of all the attempts to understand and describe according to the normal canons of human history, without prejudice and without miracle, a movement which has shaped the whole subsequent religion of the Western World". In fact, if Loisy's conclusions are right, anything even remotely resembling Christianity is excluded, and the whole fabric of the Church is based on illusion and misunderstanding. But Loisy's scepticism was extreme, and his critical approach to the New Testament and other early Christian writings was wild and unscientific. Perhaps, however, the translator's labours are not entirely wasted, for the English student is able to read a specimen of the mistaken and discredited evaluation of early Christianity as a Hellenistic mystery cult.

It is with relief that we turn to our second book. The author of *Paul and Rabbinic Judaism*, who occupies the Chair of New Testament Studies at United College, Bradford, deserves high commendation for a notable and scholarly achievement, for which he has been awarded a doctorate in divinity by the University of Wales. His purpose is "an attempt to set certain pivotal aspects of Paul's life and thought against the background of the contemporary Rabbinic Judaism, so as to reveal how, despite his Apostleship to the Gentiles, he remained, as far as was possible, a Hebrew of the Hebrews, and baptized his Rabbinic heritage into Christ". The book thus represents the reaction which has set in against the once popular emphasis on the Hellenistic contribution to our early Christianity as exemplified in

Loisy, Bousset, and Reitzenstein. The Hellenistic background of primitive Christianity is still a factor to be reckoned with, as Dr. Davies recognizes, but he shows, with full and valuable documentation, that Paul belonged to the main stream of first-century Judaism. The conflict between Paul the convert's Christian and Jewish allegiances is well known, and here we are shown why he remained at heart a Jew. "Our brief survey of these three currents, the yearning for the ingathering of the dispersed of Israel, the growth of the belief in the eternal relation of Israel and Yahweh and the hope of a resurrection of Israel to share in the Age to Come, in the Judaism of Paul's day, helps us to understand the tenacity with which Paul clung to his fathers' ways and the emotional intensity of his concern for the salvation of Jewry" (pp. 84f.). To Paul Christianity was not the antithesis of Judaism, but its full flowering and fulfilment.

It must be said that while the writer substantiates his thesis, he is not innocent of sometimes over-straining the evidence. Particularly is this so with his attempt to show that the conception of a suffering Messiah existed in pre-Christian Judaism. Yet despite this, and the speculative nature of some of his results, the book is one to read and re-read.

**The Religion of Maturity.** By J. W. Bowman. New York: Abingdon-Cokesbury. $3.

This book is a sequel to the author's *The Intention of Jesus*, and, as he explains in the Preface, is designed to deal more fully with the attitude of Jesus to contemporary religious movements within Judaism which he discussed in the second chapter of the earlier work. The thesis is: "first, that the Old Testament scriptures claim to contain an objective revelation from God given through a line of prophets to his people; second, that post-exilic Judaism exhibits on man's part a number of religious responses sincerely intended to implement this divine revelation which is equally acknowledged by all true Jews, the chief of these responses—those of altar, book, and throne—being given some examination herein; and third, that the New Testament scriptures assert that the religious response agreeable to God was revealed through Christ and his apostles, who therefore, whatever else they severally may have been, are in any event to be included in the prophetic category". The first of these propositions is presented in Part I, and the next three Parts describe in considerable detail the religions of priest (altar), scribe (book), and apocalyptist (throne), which are respectively those of sacrifice, instruction (Torah), and judgment, as attempts to respond to the divine revelation through the prophetic word, and the attitude of Jesus to them. In Part V it is shown how the religion of the altar, which produced the temple, and that of the book, which produced the synagogue, failed equally with that of the throne, which only produced the divisive apocalyptic sect. They catered respectively for man's emotional, intellectual, and volitional needs, and so were separately inadequate. "The religion of maturity" (see *Eph.* $4^{18}$) is alone the effective response. Christianity appeals to *all* the needs of man, and the New Testament revelation continues the prophetic revelation of the Old. The divine act completed the divine word—"The Word became flesh". Thus the redemptive community, captured by the word, fulfils that word's redemptive purpose for man.

Such in outline is the argument of a notable book. There are points of disagreement. I think, for example, that it is quite mistaken to explain Jesus' apocalyptic language as almost entirely an accommodation to the imagery familiar to His hearers. But this and similar possible criticisms apart, Prof. Bowman has given us, in this eminently readable and instructive volume, an eloquent and learned defence of prophetic Christianity.

**The Life of Jesus.** By C. J. Cadoux. Penguin. 1s. 6d.

It is a cause for gratification that this posthumous work appears in this popular series, because it proceeds from the conviction, born of many years' historical inquiry, that in the main the Gospels are reliable historical sources of information about Jesus, and that the abandonment of the quest for the historical Jesus in favour of reliance upon the authority of the Church's traditional testimony to the Christ of faith is mistaken and dangerous. The merit of this simply and plainly written little volume is that it places Jesus firmly in His own age and environment. Nothing of His relevance to subsequent ages is thereby lost. Indeed, it is only by trying to see Him as He really was, instead of attempting to paint a modern portrait of Him suitable to modern taste, that the permanent validity of His teaching is recognized. Yet there is missing here that warmth of feeling and imagination which would make Jesus a really living figure. We admire the late distinguished author's fearless loyalty to the truth as he felt it to emerge from his critical and historical study; but we believe that such study can produce results which are far more positive and charged with much deeper religious content.

A. J. B. Higgins.

**The Worship of the English Puritans.** By Horton Davies. Dacre Press. 25s.

**A Book of Public Worship.** Compiled for the use of Congregationalists. By John Huxtable, John Marsh, Romilly Micklem and James Todd. Oxford University Press. 8s. 6d.

After an introductory chapter on the nature of Puritanism, Dr. Davies indicates the theology of Reformed worship, clearly distinguishing the Calvinist from the Lutheran. He then describes the transmission of the Reformed heritage through the Edwardian Puritans and the Marian exiles, and the resulting similarities and differences between Puritan worship and that of the Continental Reformed Churches. A chapter entitled "The Word of God as the Supreme Liturgical Criterion" sets the tone for what follows. Prayer is the subject of the next four chapters. Puritan objections to the Prayer Book are listed under eleven headings; the worship of the Separatists is described; and the controversy "Set Forms or Extemporary Prayers?" is studied. A long and valuable chapter on "Puritan Prayer-Books" follows, in which *The Forme of Prayers* (1556), *A Booke of the Forme of Common Prayers* (*c.* 1584), the Westminster Assembly's *Directory for the Publicke Worship of God* (1644), and Baxter's *Reformation of the Liturgy* (1661) receive detailed consideration. Chapters succeed on "The Praises of the Puritans" and on Puritan preaching, administration of the sacraments, ordinations, and exercise of ecclesiastical discipline. Professor Davies concludes with "A Survey and Critique of Puritan Worship". It was often extravagant, demanded too much intellectually and spiritually, was unsympathetic to tradition, and was too rigidly biblical. Yet its reverence for Scripture was an outstanding merit, and its simplicity and spontaneity made it speak to the condition of these worshipping; "it was never an escape from life". In Appendixes Dr. Davies adds "A Comparative Analysis of Puritan Worship", and briefly considers art and music in Puritan worship, the Puritan attitude to the creeds, and Puritan family worship. There is a bibliography and an index.

This is an important book: it was awarded the Oxford Ph.D.: not a page but is well documented. Honesty compels some criticisms. Dr. Davies leans heavily on secondary authorities, and several times a passage quoted earlier recurs with differences in spelling and even in wording. He twice calls Baxter a Presbyterian and twice dates the Commonwealth from the early 1640's. On p. 218 "Whilst Smyth was the first Baptist, he did not

found a Church. The first Baptist Church was a secession from the first Independent Church . . . in 1633"; yet on pp. 88 f. "The first Baptist congregation to be settled in England . . . withdrew from John Smyth's congregation in Amsterdam and returned to England about 1612". On p. 97 a Separatist congregation "cannot claim to be the progenitor of the Congregational or Independent Churches"; yet, except for the 131 churches whose ministers held livings under the Commonwealth, have not all English Congregational churches been "gathered" and Separatist? Further, on p. 78 "there was little direct influence upon the Puritans by the Separatists"; yet Browne, the arch-Separatist, was "the father of the Independents" (p. 168), and the argument of the whole book substantiates the statement that many characters of Puritan worship "are the direct result of the doctrine and practice of Separatist worship, mediated by the Independents" (p. 48). Had a few radical Congregational contemporaries of Owen received as much attention as Owen himself, the chasm, which is left to yawn awkwardly, would have been bridged. The significance for Puritan worship of the doctrine of the Holy Spirit would also have appeared more plainly. On his last page Dr. Davies pictures the Puritans as saying, "We want no liturgy . . . so long as we have the Scriptures"; what Owen actually said was that "all liturgies . . . defeat Christ's promise of gifts and God's Spirit" (p. 113). "A pneumatic and a legal worship were, they held, incompatible" (p. 56): that is the key. The fact that the key is to be found in the book will indicate that these criticisms are only relative; and the quotations (though they will have to be checked) will remain permanently of value to all Free Church lovers of "their own rich liturgical inheritance".

How far some Congregationalists have come from our historic antipathy to liturgies, as represented above in Owen's words, appears in the new Oxford *Book of Public Worship*. It is divided into The Order of Public Worship (5 orders, with 4 for the Lord's Supper), Additional Material, and Services for Special Occasions. A Lectionary and Table of Psalms are added. Throughout Dr. Marsh's Introduction (16 pp.) our traditional repudiation of such books is not discussed, while dependence on the Spirit's leadings is not mentioned at all. "Congregationalist worship is to be understood in terms of Holy Communion, not of Mattins or Evensong". The editors hope to undertake the preparation of further volumes.

GEOFFREY F. NUTTALL.

**The Social Structure in Caroline England.** By DAVID MATHEW. Oxford University Press. 10s. 6d. Being the Ford Lectures delivered in the University of Oxford in Michaelmas Term, 1945.

**Protestant Dissent in Ireland, 1687-1780.** By J. C. BECKETT. Faber. 15s. (Studies in Irish History, Vol. II.)

Dr. Mathew's book is a carefully executed vignette of the Caroline period. It is by a scholar, for the scholarly. But those who use it will discover it to be an important contribution to our understanding of seventeenth-century England.

The emphasis of the Victorian historians was upon the evolution of the English legislative system, but Dr. Mathew reminds us that it was the administrative class which in the long run had to continue the business of government, and which provided "an element of continuity in the social structure". The author shows us the ways in which this bureaucratic class came into being; he shows us that "the growing and the fading social forms existed side by side", and he traces out how, parallel to the decline of feudal influence, Tudor patronage, and the steady secularization of government, there were growing up new patron-client relationships, a new emphasis upon

professional qualifications and status, and a new interdependence and intermingling between the professional classes and all branches of the landed gentry. This ever-changing mosaic of the old and the new varied from district to district, and Dr. Mathew's footnotes open up many new avenues for exploration.

In the extremely important chapter in which the author surveys the material, he defines his method as that of examining the social structure of the country "by sinking shafts through different levels". This has been done not simply by recourse to the diaries and memoirs of the recognized "authorities", but by delving into the private correspondence of county families, newsletters, official papers, commercial correspondence, inventories of sale, catalogues of libraries and picture galleries, and a mass of miscellaneous notes and memoranda. Other chapters deal with the influence of rival foreign policies at the Court of Charles, the stratification of the gentry, the emergence of a professional class, the respective influence of Laudian and Puritan ideas, and the position of the middle classes and conditions governing casual labour.

The chapter on Laudianism and Puritanism provides us with a new way of looking at the religious struggle in the seventeenth century. Dr. Mathew shows us that Laudianism was—as opposed to Puritanism—insular in outlook, and nationalist in its distaste for both Rome and Geneva. Support for the changes was limited to definite groups within the Church—those who had contact with cathedral or collegiate worship, those who had contact with continental thought and architecture, and those who were engaged in ecclesiastical administration: "the strong intellectual foundation which the men of Laudian views shared tended to separate them from the mass of Englishmen". At the same time Dr. Mathew points out that the Arminianism which these men affected was a revolt against the cruder part of Calvinistic doctrine, and that, despite their formalism and intolerance, it was from this that the milder concepts of William Chillingworth were born. We would add that a similar metamorphosis occurred in the other camp, for it was in the Calvinistic nursery of Emmanuel College, and in the free school of Independency, that the ideas of Peter Sterry took their shape.

Mr. J. C. Beckett's *Protestant Dissent in Ireland 1687-1780* is similarly a book by a scholar for the scholarly, but its title is thoroughly misleading. The author begins his preface by stating that "This book is not a history of Irish protestant dissenters during the eighteenth century", and he goes on to explain that the real purpose of the book is to trace the struggle for legal recognition by the Ulster Presbyterians from James II's declaration of Indulgence to the removal of the Sacramental Test. Then why not entitle the book accordingly? Such a disclaimer does not prevent us from expecting from the title a reasonably comprehensive account of Irish dissent, which we do not get. Hence 'The Minor Sects' are dismissed in a single chapter of thirteen pages, of which five pages are devoted to the treatment accorded to the Huguenots, five pages to the Quakers, one page to the Palatinate exiles, and, when due allowance has been made for the author's general comment, the rest of the chapter is shared between the Independents, the Baptists, the Moravians and the Methodists. The first three of these groups are dismissed in a single paragraph. The author comments that numerically they were of no importance, and that "in 1836 there were twenty-eight congregations of independents, sixteen of baptists and seven of moravians", yet he admits that both Independents and Baptists were "numerous enough during the commonwealth". From the title of his book the reader might expect to have some account of the reasons for this decline since the time of Cromwell; but the Protector's name does not even appear in the index.

The title apart, we have no quarrel with the main thesis of the book, for it is argued well, and supported by a good deal of careful research. Mr. Beckett shows that the fundamental reason for the grudging attitude of the Irish Parliament and the Irish episcopalian Church towards the Presbyterians was fear of the latters' numerical strength and ecclesiastical organization. They feared that the Presbyterians would not be content with achieving religious toleration, but would then try to oust the Episcopalians from their privileged position and become the Established Church as they had in Scotland. Mr. Beckett thinks that there were grounds for this belief: "the presbyterian argument in favour of removing the test was not that every man should be allowed to serve the state, irrespective of his religious convictions, but that every presbyterian should be allowed to do so". At the same time the Irish Church and Government realized that in the event of a major threat from Catholicism the Presbyterians would rally to the Protestant cause, whether they had toleration or not. Thus the explanation of the policy of the Irish Church and Government with regard to toleration and recognition for the Presbyterians may be summarized like this, "that the danger of according equal treatment to the presbyterians was great and immediate, while the benefits to be derived from such concessions were, in fact, already secure".

ROBERT PAUL.

# SHORTER NOTICES & DESCRIPTIVE LIST

The Rev. C. E. Surman's *As Silver is Tried* (Independent Press, 4s.) is an anthology of the best things in Richard Baxter's *Reformed Pastor*. Philip Doddridge called the *Reformed Pastor* "a most extraordinary performance"; it is extraordinary, both as a devotional book, and especially as an ideal of what a Christian ministry can be. Today it is probably a museum piece to the majority; but it is still full of life, and as sure as ever in its touch on the great matters of the pulpit. Mr. Surman has made his selection well, and not without an eye on our present needs. One of Baxter's sayings not included here has its sting: "A man that preacheth an immortal crown, should not seek much after transitory vanity". Baxter's is a bigger book than the *Serious Call;* more human, and more from the centre. I hope Mr. Surman's anthology will be widely read.

The Rev. A. W. Hopkinson's *About William Law* (S.P.C.K., 8s. 6d.) is an admirable account of Law, with a running commentary on his works. Law is best known as the author of *A Serious Call*, the book which had influence on the leaders of the Evangelical Revival, and later the Oxford Movement. Keble once said to Hurrell Froude that to say the *Serious Call* is a clever book seemed to him like saying that the day of judgment "would be a pretty sight".

Mr. Hopkinson has written a good chapter on Law's character and personality. There is something forbidding and hard about him; he lacks Baxter's tenderness of soul: "If he had been more human, and less ambitious of being superhuman, he might have been a more lovable character"; in saying this Mr. Hopkinson is not depreciating Law, but he is putting his finger on what injures Law as a mystic, and creates suspicion of his theology. Mr. Hopkinson thinks the difficulty in understanding Law is his many-sidedness—the controversialist, the moralist, the mystic, the theologian. But one wonders if the difficulty is not Law's awkwardness of mind and spirit. This is an able book and pleasant to read; I can heartily recommend it.

Mr. J. P. Wragge's *The Faith of Robert Barclay* (Friends Home Service Committee, 5s.) contains a brief sketch of Barclay's life and work, and a selection from his writings; particularly his *Apology,* published in 1672. Barclay is spoken of as the most outstanding figure in Scottish Quakerism. A man of very singular gifts, he was a brave defender of the early Friends.

The Rev. Frank Baker's *Charles Wesley* (Epworth Press, 5s.) is a study of Charles Wesley as revealed in his letters. He was not a good letter writer, and the letters are very incomplete. Too many of those we have are written to some point of controversy, or are almost a tract, and they do not give any intimate picture of Wesley himself or his circle. Apparently he was a man much overstrung, self-determined, and emotional. Mr. Baker has arranged the letters under subjects rather than chronologically, and we have chapters on the preachers, on separation from the Church of England, and so forth. What might seem to promise only dullness becomes very interesting. Charles Wesley's hymns scarcely come in to his letters. But opposition to separation becomes in the end almost an obsession, and it is difficult to be patient. I doubt if this study of Wesley's letters alters materially the general estimate of him. He remains a somewhat disheartening figure; a light it is true, but only a lesser light compared with John Wesley or Fletcher of Madeley.

The Rev. M. Jarrett-Kerr's *Our Trespasses* (S.C.M., 6s.) deals with penitence. There are chapters on the evasion of penitence, the approach to it, and its method. The book is Anglican in spirit, and is intended for those who want to know what penitence actually means. The quotation on p. 71 from Mgr. O'Duffy's mission sermon is to the point: "Begin at once with your real sins . . . and remember that it's no use confessing that you stole a rope if you forget to mention that there was a horse tied to the other end of it".

The Rev. Joseph McCulloch's *The Door of the Cave* (Joseph, 12s. 6d.) is based on a Group discussion of the Passion and Resurrection which the Group had produced and acted in mime. The drama led on to the discussion of points which the members found hard for faith. This book is Mr. McCulloch's own report of the findings of the Group. These findings come much nearer the Christian tradition than one might expect. The book should be read with understanding and sympathy; there are crude things in it, extreme things here and there; but as Mr. McCulloch says near the end, "Millions of people like ourselves would give a very great deal to find real Christian faith". And that is the whole point.

Dr. Leslie F. Church's *The Early Methodist People* (Epworth Press, 12s. 6d.) describes the Methodist people of their first fifty years, the manner of men they were, their spiritual experience, their personal conduct, and their family life. The chapters on their spiritual life and their fellowship are the heart of the book; and though it is a far cry back to those days Dr. Church makes these people live again, and shows where the Revival began, and what its nature was. Besides being a study of the religious life, the book is also a study of the social conditions of the 18th century in England. It is of remarkable interest; accurate in its information, and not forgetful of the other deep strata in English religion. Dr. Church uses Wesley's *Journal,* and the many sources of our knowledge of early Methodism. He does not shut his eyes to the faults and extravagances of those first days; but he does bring to light that here was a work of God. The book has a good bibliography, especially of pamphlets, *etc.*, on the local history of Methodism. This is a piece of first-rate work, and one anticipates the second volume with great expectations.

Miss Maisie Ward's *Young Mr. Newman* (Sheed & Ward, 21s.) is, I fear, for some reason or other disappointing, though it has had much labour spent on it. The early chapters rummaging about in Newman's childhood and family history do not add anything vital to our understanding of Newman; they are the kind of thing he would have shrunk from: "I have no romantic story to tell", he says in the *Apologia*—"*secretum meum mihi*". And why call the book "Young" Mr. Newman? In 1845 Newman was 44 years of age, in the very prime of mid-life; and it is out of reason to speak as if the great conflict which ended at Littlemore was the experience of a young man. Having said this I would add that Miss Ward's loyalty to Newman is without a flaw. But she has not the gift or the insight to bring out the charm of Newman's character, and I feel that she misses much of its challenge. The flat, two-dimensioned figure of these lengthy chapters is not the Newman we know in the *Apologia*, or in Dean Church's account of him; not the man who from the shadows of his Oratory in Birmingham remembered old days, and old friends, and had music in his soul. A. T. S. JAMES.

The Epworth Press have published an English edition of *A Philosophy of the Christian Revelation* (15s.) by Dr. Edwin Lewis of Drew University, first published in America in 1940. I cordially recommend it as an exposition of Christian Theology in untechnical terms which the thoughtful Christian should be able to understand. The technical theologian will find the treatment somewhat discursive, and in places the style has a banality not much removed from a catalogue of the books Dr. Lewis has read. But this may not hinder the appropriation by the ordinary reader of the essential convictions Dr. Lewis expounds. The best passages of the book are not philosophical—they are material for persuasive preaching.

Dr. Lewis first sets the claim of Revelation in relation to the meaning of signs, the record of the Scriptures, and the fact of the Church; he then considers the problems arising from this claim, philosophical, epistemological, and psychological, with especial attention to the Virgin Birth and the Resurrection, and finally sees the Revelation in the ever-changing scene of the present.

His point of view may be illustrated by the following quotation (pp. 98-9):

> That series of episodes which marks the presence of Christ in the field of history is as inexplicable in terms of the processes of that history as the primal creative act is inexplicable in terms of the processes which characterize creation in its ongoing. Creativity is miracle, and Christ is miracle. In both cases, we have an absolute which is to be accepted as utterly original. But not therefore as self-originating. In the Christian view, creation and Christ alike are novel and inexplicable manifestations of one and the same ultimate reality, God, but of God existing in a certain way.

Readers of this *Quarterly* may be interested to know Dr. Lewis' judgment on the late Dr. C. J. Cadoux.

> Cadoux writes with a much more profound appreciation of Christianity than can be found either in Wieman or Holmes, but he is hampered by an excessive immanentism which leads him to a view of Christ practically identical with that of Schleiermacher, and which prevents him from seeing in revelation anything more than the interpreting function of reason applied to various historical and experiential facts.

I heartily commend this book to the general Christian reader. It is a strong persuasive against surrendering too easily essential Christian convictions to the naturalism which pervades so much of modern thought.

H. CUNLIFFE-JONES.

We have already reviewed in the *Congregational Quarterly* the first volume of Dr. Sweetman's great work on *Islam and Christian Theology*. The second volume, *Preparatory Historical Survey of the Early Period* (Lutterworth, 18s.), we have found of still greater interest. It surveys "Muslim and Christian Ideas in early juxtaposition and interplay during the formative period of Muslim doctrinal statement" and is not only an important contribution to the history of Muslim theology, but throws much welcome light on many phases of early Christian thought. SYDNEY CAVE.

"The crux of theological thinking to-day is the question of the nature of Revelation; the spear-point of Christian action to-day is the task of Evangelism". These arresting opening words are the earnest of helpful insights in Dr. F. W. Dillistone's *Revelation and Evangelism* (Lutterworth Press, 7s. 6d.). First, the contrasting contributions of W. E. Hocking and Kraemer, Maritain and Barth, Farmer and Brunner are critically considered. The author then surveys "The Biblical Witness to Revelation". "What appears at first sight to be an irreconcilable antithesis between God's Word and the language of man, is there held together in creative tension within a particular pattern of life" — "a life-pattern", "may we not call it a missionary-pattern?". Consequently, the missionary must resist all "temptations to lay hold of some tension-destroying absolute—a Book or an Institution, a Dogma or a Priestly Caste—or to sink down into the comfort of a tension-destroying relativism—a Liberalism, a Humanism, a Mysticism, a Universalism". "The tension-creating dialectic" of the Bible must be maintained.

The pages from M. Patrice de la Tour du Pin's *Une Somme de Poésie* which have been translated by Mr. G. S. Fraser as *The Dedicated Life in Poetry* (Harvill Press, 7s. 6d.) will repay reading by anyone, minister or not, who is concerned for the dedicated life in any sphere. The author, who is not yet forty, has achieved a rare wisdom and balance, alongside a passionate, yet humble, concern for such a life. New Testament parallels and overtones are many and probably often unconscious, though this poet is startlingly, unashamedly, Christian. The translation of this work effects a real ministry. Mr. Stephen Spender has written an introduction.

"The key-phrase in the inter-Protestant controversy" of the Reformation is Zwingli's "Then is his body eaten when we believe that he was slain for us"—"a purely mental and emotional exercise which the reception of Holy Communion can on occasion accompany, but which is in no sense whatever dependent on participation in the Lord's Supper". This is no Quaker writing, but Dom Gregory Dix who, in his controversial *Dixit Cranmer Et Non Timuit* (Dacre Press, 2s.) establishes Cranmer's eucharistic position as irrefragably Zwinglian. Fortunately, he holds, Mary Tudor "arrived upon the throne just in time to save for the Church of England the possibility of a wider theological future than Archbishop Cranmer had devised for it".

The principles of Christian Pacifism have not altered since the Rev. Leyton Richards wrote *The Christian's Alternative to War*, but circumstances have, and in *Christian Pacifism After Two World Wars* (Independent Press, 7s. 6d.) he applies the principles afresh to meet these new circumstances. He considers recent objections to Pacifism, such as the religious (Prof. Reinhold Niebuhr), the moral (Prof. G. C. Field), the social and the altruistic. Mr. Richards' writing has lost none of its clarity and trenchancy. He closes with a plea for "the sublimation of national loyalties into a world-loyalty" and for "the federal idea".

Mr. John Harvey's *The Plantagenets, 1154-1485* (Batsford, 18s.) is a strange book. Since writing *Gothic England* his enthusiasms seem to have

run away with him. His present purpose is to portray the personalities and temperaments of the Plantagenet kings, especially as shown by their effigies and paintings. These appear as fine Batsford illustrations, which themselves make the book worth while. But one may query how far they are actual likenesses; and Mr. Harvey is so much *plus royaliste que le roi*, and has so many *a priori* convictions (including a sympathy with astrology), that the reader feels increasingly suspicious of his statements: *e.g.*, of Richard II, that "he represented in the most personal and even self-conscious manner the supreme case for Divine Kingship. . . . It is probable that Europe proper has not, since the 14th century, seen any individual capable of appreciating Richard at his proper value".

The University of Birmingham has sponsored an annual *Historical Journal* (10s. 6d.). In the first number, which contains six articles, Prof. R. R. Betts provides the first detailed study (in English) of Jerome of Prague, the reformer who was Hus' chief disciple and whose name was as familiar as those of Hus and Wycliffe to the first Protestants; the story of his trial, recantation, repudiation of his recantation and burning, movingly foreshadows Cranmer's experience. Mr. Philip Styles' essay on "The Corporation of Bewdley under the Later Stuarts" has much of interest to Free Churchmen, for "Bewdley was a stronghold of Nonconformity", and "the prevalence of Nonconformity was an important factor in the history of the borough at a time when municipal life was so closely bound up with religion and politics".

Mr. S. R. Badmin's work is sadly missing from vol. iii of *Recording Britain* (Oxford Press, 105s. for set of four vols.), which covers Westmorland, Lancashire, Derbyshire, Cheshire, Shropshire, Staffordshire, all the Welsh counties, Worcestershire, Herefordshire, Oxfordshire and Gloucestershire; but there are many drawings which hold the eye, from the coloured sketch of windswept Askham, with which the volume opens, to the trees behind the dovecot at Coln St. Aldwyn at its close. A number of Nonconformist chapels are "recorded", including Priestley's chapel at Nantwich (in colour), and there is a startling coloured plate of "Baptism in the River Ceiriog". It is regrettable that Mr. Arnold Palmer's accompanying notes are, when referring to Nonconformity, so cavalier as to be almost insulting.

*London Lives On* (Phœnix House, 25s.) is the stirring title of a collection of nearly 100 full-page photographs by Mr. E. W. Tattersall, with text by Mr. R. G. Burnett facing each. Both subjects and photography are conventional, but it is good to see the statues of Oliver Cromwell, and Robert Raikes as well as of Clive and Washington; the open view of St. Paul's now obtainable from the South-East is grand.

The second volume in the "British Painters Series" is Mr. S. J. Key's *John Constable: His Life and Work* (Phœnix House, 15s.). Constable's life was distinguished by fidelity to his art ("I have now very distinctly marked out a path for myself and I am desirous of pursuing it uninterruptedly"); to landscapes (and "it will be difficult to name a class of landscape in which the sky is not the keynote"); and to his native country ("I should paint my own places best; painting is with me but another word for feeling, and . . . I had often thought of pictures of them before I ever touched a pencil"). His work is illustrated by 50 monochrome and 4 coloured plates, and both text and illustrations are well indexed.

The first of another series from Phœnix House, the "English Cathedrals Series", is Mr. G. H. Cook's *Portrait of Durham Cathedral* (12s. 6d.). A clear account of the architecture, showing how "here was evolved a structural system which forms the basic principle of what we call Gothic architecture", is supplemented by a sketch of the life and history of "The

Priory and its Buildings''; and both are illustrated by 73 fine photographs of many details as well as of the magnificent *ensemble*.

*The Masque of Hope* (Oxford Press, 5s.), by Mr. Neville Coghill, the masque presented for Princess Elizabeth on her visit to Oxford last May, is beautifully produced and illustrated. Its theme is the triumph, through the traditional appearance of *dei ex machina*, of Hope and her children over Fear and his. Its language is a strange medley of blank verse and rhyme, stately rhythms and modern slang.

Miss Megan Glyn asks us to state that her book, *Simon Peter*, reviewed in our last number, can be obtained only from herself, Grug Wen, Amlwch Port, Anglesey. We regret the inadvertence.

GEOFFREY F. NUTTALL.

The Colet Library is a new series edited by the Dean of St. Paul's and published by Duckworths. Its object is to offer expositions of Christian thought that are relevant to the present situation, and the first three volumes are calculated to achieve this laudable aim. The price (5s.) and size (100-180 pages) are modest enough, but within that compass is offered both scholarship and wisdom.

In the first volume, not very aptly titled *The Resurrection Pattern*, Mr. Geoffrey Hoyland writes both competently and lucidly on the main principles upon which science has been based since Newton. Whereas Newtonian physics was dominated by the conception of forces, Einstein and the relativists are more concerned with ''patterns''. Hoyland then proceeds to argue for a ''spiritual'' pattern and thus to vindicate religious experience. This is not always convincing, and there is obvious risk in using quantitative notions in a realm to which they do not apply (*e.g.*, ''Jesus was always a continuum thinker''). But the attempt deserves gratitude, not least because few champions of orthodoxy trouble to equip themselves with the scientific knowledge which Hoyland commands.

The second volume in the series is a *Commentary on St. Mark* by Canon E. B. Redlich. The Introduction, which makes one-third of the total contents, lays the emphasis on exposition of the thought rather than on historical or literary analysis, and in this the book fairly represents the tendency of present scholarship. Recent Gospel criticism is taken account of, except in its disregard of *1 Enoch* as influencing Jesus' conception of the Son of Man. The brief statement on Form Criticism (pp. 19-25) is excellent, and the methods of Form Criticism are applied in the commentary in so far as they illuminate the development of Gospel tradition. The commentary itself is clear, and deals frankly with difficulties (*e.g.*, the Gadarene demoniac). It is perhaps a little too eager to suggest that Mark really means what later creeds state more explicitly, but we need not quarrel with the thesis that ''the right approach to understanding the Gospel is through its Christology''.

The third volume, *The Gospel in the World*, by the Rev. G. E. Phillips, is a study of missionary principles and of the Gospel that makes missionaries. It is an abridgment of the author's earlier work under the same title (1938). There is a masterly touch about it, as we expect from one who has had long experience as a missionary and time since then to reflect and teach. The influence of Söderblom predominates over that of Kraemer and enables the author to combine intransigence about the uniqueness of the Christian revelation with appreciation of other religions.

In *The Memoirs of Pontius Pilate* (Allen & Unwin, 10s. 6d.) Mr. C. M. Franzero presents a picture of Roman life in the years 30 B.C.-40 A.D. Interest is well sustained, though most readers will feel disappointed that the book does not make more of Pilate's dealings with Jesus: the author hesitates to

allow Jesus to become a figure in his drama. Pilate is reconstructed as a patriotic Roman with the typical self-effacement of the civil servant: a colourless though not contemptible figure.

Education, and especially theology, lags far behind in recognizing the extent to which our civilization and culture are determined by science. In *Science and Humanity* (S.C.M., 4s.) Mr. F. B. Welbourn writes as a science teacher and a Christian with a twofold aim: to indicate how the outlook resultant from scientific research is not commensurate with the whole of experience and does not take sufficient account of personal factors (in spite of the scientists' growing interest in ethics); and secondly to urge that theology should regard the work of scientists as part of the revelation of God. Although one feels that the author's science occasionally swamps his religion, there is much suggestiveness in these pages.

Mr. A. Roy Eckardt's *Christianity and the Children of Israel* (King's Crown Press; London: Cumberlege, 16s.) is a full-length study of the Jewish problem and Anti-Semitism in the endeavour to indicate the right attitude for Christians. The variety of evidence adduced makes tedious and rather confusing reading, and sometimes the author is over-subtle and for that reason unconvincing; *e.g.*, in the argument that hatred of the Jews is a perverted form of hatred of Christ.

*Looking Before and After*, by Mr. J. Middleton Murry (Sheppard Press, 12s. 6d.), is a collection of essays, lucid and stimulating. Some were written in 1938/9 and are less relevant today; some were written during the war, advocating a critical pacifism, which even if now repudiated by the author is still salutary for most of us. Some of the essays are on literary subjects, *e.g.*, the appreciation of H. G. Wells. The last is as sensible as anything yet written on Atomic Energy.

*Parish and Parish Church*, by Dr. P. D. Thomson (Nelson, 12s. 6d.), is really Church History in its social and cultural aspects, and throws light on many factors which are barely noticed in the ordinary textbooks, but which are of considerable modern relevance, *e.g.*, the Christian contribution to the understanding of social responsibility. This is not an impressionist sketch, but is based on serious study. It does well to bring out the Church's contribution to social service through its local communities (that, after all, is what is meant by "parish"); for this is likely to be forgotten in days when social service is provided by the State and the very term is new.

Dr. James Black believes that "no creed or philosophy can last for two or three generations without having some concealed germ of truth . . . modern heresies only live and thrive because they are emphasising some truth or half-truth which the ordinary churches have overlooked or understressed". With this presupposition in *New Forms of the Old Faith* (Nelson, 12s. 6d.) he reviews some modern religious movements from Christian Science to British Israel. The title might be more apposite, and sometimes one feels a lack of first-hand acquaintance with the "faith" under discussion. But the great merit of the book is its effort to discern good features before condemning bad, and its avoidance of mere ridicule. Many who will not object to Seventh Day Adventists being called an "oddity", or Theosophy a "medley", will wonder why Quakers are referred to as "queer folk", or indeed why they appear among the subjects of this book at all; might not the Oxford Group or the Salvation Army have completed the company more suitably?

*England's Churches: Their Rise and Witness*, by the Rev. H. A. L. Jefferson (Rockliff, 10s. 6d.), is an account of the origins and present witness of the Anglican Church and the English Free Churches, including Unitarians. It is soundly done, with real sympathy and a commendable concern for

Christian unity. It draws attention to what our English denominations have in common as well as to what is distinctive of each. The main thesis is that only in unity which avoids uniformity can the Church do its proper work of commending a true view of human life and of the function of society in the present situation.

*The Seed of the Church,* by Mr. F. A. Lea (Sheppard Press, 10s. 6d.), is amorphous but stimulating. Its argument is that we need a new version of Christianity which can provide the moral authority the world so manifestly needs. The author is critical of Roman Catholicism and sometimes contemptuous of Protestantism. It is to be hoped that before he writes on this subject again he will take some pains to be better informed about Luther and Calvin. E. C. BLACKMAN.

In *Thinking Again About the Future Life* (Independent Press, 4s.) the Rev. S. Maurice Watts keeps close to the ideas of Jesus and to "rational deductions from them". His comments have about them the practicable helpfulness that is made possible only by a rich understanding both of the Christian Faith and of men and women. This is a book to put into the hands of the bereaved; and dull would be the minister who did not find within its pages subject-matter to illustrate and enrich several sermons.

In *Tomorrow is Here* (Edinburgh House, 3s. 6d.) Professor K. S. Latourette and W. Richey Hogg give an account of "The world, the Gospel and the Church, as seen from Whitby", Ontario, during the meeting of the International Missionary Council, in July, 1947. So wide a survey in some 130 pages tends inevitably at times to be sketchy, but is masterly in its viewing of the Church, its present circumstances and future tasks, in various parts of the world. It is a book to enhearten Christian workers.

*The Mission of the Anglican Communion* (S.P.C.K. & S.P.G., 10s. 6d.), edited by the Rt. Rev. E. R. Morgan and Canon Roger Lloyd, is considered most specifically in the first part of this book, by nine contributors. Part two contains a valuable account, by a dozen contributors, of the ways in which the older Churches do, and may more fully, both give to and receive from the younger Churches. The volume suffers from the defects of compositeness; but notable contributions are Canon G. W. O. Addleshaw's succinct and learned "The Law and Constitution of the Church Overseas"; the Rev. Oliver S. Tomkins' "The Anglican Communion and the Œcumenical Movement"; and the Rev. E. Sambayya's "The Genius of the Anglican Communion".

Dr. Walter R. Miller's intimate and extended knowledge of Nigeria—he has given forty-five years of service, first as a medical and later as an educational missionary—demands that his *Success in Nigeria?* (Lutterworth Press, 5s.) should be given full consideration by British and Nigerian authorities. It is an assessment (in the words of the sub-title) of Nigerian "Assets and Possibilities". Dr. Miller looks to the future hopefully, and the plans and policies he advocates appear to be sensible and moderate.

*Science and Its Background* (Macmillan, 10s. 6d.), by Dr. H. D. Anthony, tells the story of science from early times to the present day. It is viewed through men of science, who are described against the background of their times. The result is a very readable and informative book, the interest of which is further enhanced by the time-charts and numerous illustrations provided. This is an account of science in its historical setting for everyman.

Mr. Charles Reith's *A Short History of the British Police* (Oxford Press, 3s. 6d.) is a clear account of the origins and development of the police-system from early times to the present day, and, in particular, of the changing situation of the past 250 years. That from this changing situation so magnificent a

Force has emerged is due largely to the men who have served or serve in it. Their record deserves to be widely known.

It is impossible in a short notice to outline the breadth and depth of the Rev. Leslie E. Cooke's profound address, *The Prophetic Ministry of the Church* (Independent Press, 6d.), delivered from the Chair of the Warwickshire Congregational Union, in April of this year. Suffice it to say that he states one of the ways in which our churches must be renewed if they are to recover their full health. It is earnestly to be hoped that ministers and churches will give full consideration to this prophetic call.

HUGH R. DOLPHIN.

*Can Two Walk Together?* (Nisbet, 10s.) is an important book. Its author, the Rev. Ian Henderson, studied at Edinburgh, Zurich and Basle and acted as interpreter when Dr. Karl Barth delivered his Gifford lectures in 1937. The rather obscure title is illuminated by a sub-title, "The quest for a secular morality", and the book is a discussion of the question whether there can be such a thing as a morality independent of dogma. This is a book which is full of meat and is emphatically one which should be read.

During the war 750,000 school children were evacuated from London and other great cities and this "social experiment" provided an opportunity for research into many aspects of the life and education of children. A valuable investigation was carried out by the evacuation committee of Barnett House, who worked with a group of 319 London Senior School children (from 18 schools) evacuated to the city of Oxford and the county. The information collected by the committee and their conclusions have now been published under the title *London Children in War-time Oxford* (Oxford Press, 6s.). The investigation included the spiritual, mental and physical sides of the children's lives. Two of the most interesting (and most controversial) of the committee's recommendations are the increased provision of boarding education, so that it will be available for others besides the privileged who go to public schools and the unprivileged who are sent to approved schools, and the greater use of carefully selected foster homes.

A great deal of sound sense is packed into the Rev. F. Barrie Flint's *Towards Christian Marriage* (Lutterworth Press, 3s.). If we make one general criticism it is that Mr. Flint has combined what might have been two separate books into one and that both have suffered somewhat. His thesis is the sound one that education for marriage is a continuous process, and he begins with three chapters on the parts to be played by the home, the church and the school. He then switches over to direct advice to engaged and married people and parents. Both parts of the book would bear considerable expansion, and the author might have been well advised not to attempt so much in 90 pages. On one or two points we should certainly join issue with him, but we may well be grateful for a helpful book written from a thoroughly Christian standpoint.

There is a great deal that is useful in Mr. Frank Philip's *Manual of Elocution for the Ministry* (T. & T. Clark, 6s.). The opening chapters give a description of the vocal apparatus and most precise instructions for the production of the various speech sounds. The reader who buys the book and hopes to follow the instructions is likely, however, to find himself in some difficulty for, as the author himself says, "Practical instruction is essential". In spite of the statement in the foreword that the book "confines itself to the vocal training requirements of those preparing for, or newly engaged in, the active Christian ministry", the author seems to stray somewhat in his later chapters into other aspects of the minister's work, and then his treatment is rather sketchy.

L. J. TIZARD.

The *Two Quiet Lives* (Constable, 12s. 6d.) so lovingly described by Lord David Cecil are those of Dorothy Osborne, known to history as the writer of some celebrated love letters, and Thomas Gray, the most learned, most scholarly and, in output, most exiguous of the English poets. But not even an advocate of Lord David Cecil's distinction can persuade us that there is anything in common between these two except that both had a horror of publicity and cared only for a life of contemplation. Of careers so uneventful there is little to be said, and the purpose of these studies is not to add to knowledge but to interpret temperament. Lord David Cecil is an interpreter not only of character but also of period. For both Dorothy Osborne and Gray the times were out of joint; but Dorothy was deeply religious in a religious age and Gray was highly cultured in an age of culture.

*The Life of Alexander Stewart* (Allen & Unwin, 10s. 6d.), written by himself to 1815, abridged by Dr. Albert Peel to 1874, with a portrait and a preface by his grandson, Sir P. Malcolm Stewart, is one of those informal autobiographies of remarkable but little-known men which are apt to be more interesting than most works of fiction or than any but the best of formal biographies. It is not too much to say that this record, as a piece of narrative, though a slighter performance, compares favourably with the famous and nearly contemporary *Memoirs* of William Hickey. Born in 1790, Stewart went to sea as a cabin-boy, was captured by a French privateer off Brighton, and for eleven years suffered almost incredible hardships as a prisoner of Napoleon. Returning to England in 1814, after further vicissitudes, he became a schoolmaster, and spent the greater part of his long life as a teacher and preacher of the Gospel. "Even during the prosaic life of a student for the Christian ministry", and later as minister of Barnet, "adventures, or misadventures, dogged his steps", all of which he met with the energy, courage and resource of the born man of action.

In *The Order of Release* (John Murray, 18s.) Admiral Sir William James tells the true story of the tragic marriage of John Ruskin and Effie Gray. This account, based on their own letters, hitherto unpublished, finally disposes of the charge against Effie Gray that she deserted Ruskin in order to marry Millais. It is a story by turns gay, tender, pathetic and terrible. The book is finely illustrated and produced, and, though rather long and repetitive, makes absorbing reading. Some readers may think, nevertheless, that J. G. Millais showed wisdom when, in his *Life of His Father,* he gave only a footnote to his mother's first marriage, stating that it had been annulled, and that "the circumstances attending the annulment were better left in obscurity".

Mrs. Beatrice Curtis Brown's *Southwards from Swiss Cottage* (Home & Van Thal, 8s. 6d.) is a book of reminiscences in which the place is more important than the person. Writing in New York during the war, the author's intention was "to set down the picture which rose in my mind when the word London was spoken". The result is a delicately executed pastel rather than a formal portrait. In a simple, wholly individual style she brings before us the vanished London of thirty years ago. Chelsea, her home as a young woman, is her chief love, and from here she explores most of the western and central districts of the great city; but her most evocative pages are those describing her childhood in St. John's Wood.

Mr. Donald Culross Peattie is a naturalist in the tradition of Thoreau and W. H. Hudson, a man of science with a sense of wonder and the poet's feeling for words. In *Flowering Earth* (Phœnix House, 10s. 6d.) he gives, in less than 200 small pages, pleasantly flavoured with autobiography, a conspectus of plant life, its history, biology, distribution and relation to the animal world. Mr. Paul Landacre's wood engravings are attractive.

P. A. SPALDING.

Having translated the play into Spanish, Señor Salvador de Madariaga writes *On Hamlet* (Hollis & Carter, 10s. 6d.) with intimate knowledge of the text, with imagination, and with all his accustomed urbanity. The people of the play are treated neither as subjects for deep analysis nor as cardboard figures mouthing Shakespeare's ideas. This is good sense; and so is his insistence that Hamlet is much more the Renaissance prince than is commonly supposed. But is there equal acumen in his whitewashing of Claudius, his blackening of Ophelia, his insistence on the completely egocentric character of Hamlet? Why is it, by the way, that every writer on Hamlet considers that his own special insight renders crystal clear what has previously been obscure mystery?

Perhaps only a Russian can fully understand Dostoievsky with his complexity and apparently naïve simplicity, his religious mysticism and frustrating viciousness. And in writing *Dostoievsky* (S.C.M. Press, 10s. 6d.) Professor L. A. Zander is perhaps more concerned with the philosophical problem than the literary, though the two are indeed scarcely separable. Prof. Zander's purpose is to consider whether Dostoievsky was a good man concerned to portray goodness. Others have violently denied it, but this study gives a rather convincing affirmative answer.

Dr. Alex Comfort shows his passionate interest in humanity and considerable power of social analysis as he writes of *The Novel and our Time* (Phœnix House, 5s.). He deals with the relation of the novel's development to social history; with the novel of violence as both a product of and, at best, a comment on present barbarian society; and with the problem of the responsible novelist of today who has to interpret his experience to a fragmented, asocial, mass society which presents no common ground. There is much here, incidentally, of interest to those of us who have to commend the Christian Gospel to this kind of society.

An Anthology of *Seventeenth Century Poetry* chosen by Mr. John Hayward (Chatto & Windus, 6s.) provides a generous selection from that period's wealth within a reasonable compass both of size and price. To choose to omit dramatic verse, translations, anonymous verse and ballads is to rob us of some of the century's best. But printers' space is not elastic.

Mr. Ashley Sampson's prose and verse anthology, *The Englishman's Religion* (Allen & Unwin, 7s. 6d.), begins with Beowulf and ends with an anonymous airman's letter home, and contains some good things in between. Mr. Sampson believes it shows our religion as typically and steadily English all the way through. Readers may also find in it evidences of considerable changes and developments—not all of them desirable.

*Black Fountains,* by Mr. Oswald Wynd (Home & Van Thal, 10s. 6d.), is the story of a young Japanese woman, educated in America, returning home in 1938 to find a new Japan which is foreign to her, but of which she still feels herself a part. The division of feelings and loyalties is deepened through the events leading to VJ day. The book was a prize novel in America where its topical theme was as attractive as its descriptive and dramatic power. The theme is also important for us, and the character of Omi is a considerable literary creation on either side of the Atlantic.

We welcome the Rev. Stuart B. Jackman's novel, *Portrait in Two Colours* (Faber, 8s. 6d.), in which he treats the familiar theme, "soldier from the wars returning", with more complete honesty, understanding and imagination than most similar attempts. To the problem of fitting in to the strangeness of home is added that of taking up again the orthodox and rather naïve religious formulæ of the young theology student after the experience of war and the Persian Desert. Mr. Jackman, whose own experience contributes largely to the book and its success, finds the solution

only comes the hard way by accepting and honestly thinking through the filth and fear and frightfulness, as one who believes in the Incarnation must. The terse, rather staccato style suits well with the difficulty and frustration of the theme. Now that this particular problem is solved we hope his style may acquire greater range and depth, so that Mr. Jackman may make further and fuller contributions to literature and the service of the Christian Gospel alike.

*The Conversation* (Rodney Phillips & Green, 10s. 6d.) is an apt title for Mr. Conrad Aiken's New England novel. It relates a squabble between an artist—desiring to maintain his "freedom" and "integrity"—and his wife who longs for comfort and security. The quarrel ends, but is not solved. There is a child who appears unspoiled by her parents' conversation, and it must be said that the hours artist and daughter spend together are delightful.

K. W. WADSWORTH.

To recount the story and adequately to assess the work of any church over the period of 200 years and in the compass of 120 pages is far from easy. To do it in the case of the leading Congregational community of the Midlands, with many outstanding personalities among its ministers, and with generations of members whose contribution to the life of Birmingham and the denomination, as well as to their local church, has been by no means obscure or mediocre, is an exceptionally challenging task. The developing place and influence of this community, keeping pace with that of the city at whose heart it is set, reveals all that is best, with an unusually small residuum of what is in many other instances the concomitant worst, of English Nonconformity. Dr. A. H. Driver's *Carrs Lane, 1748-1948* (Northampton: Swan Press, 7s. 6d.) could profitably have been cut in many places, for it tends to be prolix; and the proofs were evidently hurriedly read, leaving far too many literals, unverified quotations and misquoted sources. On pp. 22*ff*, 26, *et al.*, at least two wrong boxes (*d*, *g*) seem to have crept into the fount. There are eleven illustrations, and a well-reproduced map of Birmingham in 1748 as frontispiece.

The Rev. L. J. Tizard's *Bicentenary Celebrations, 1748-1948* (Carrs Lane Church, 2s.) supplies an epitome of this story, and evidence that here is still an on-going church with dreams being turned to fact, and changed environment and social conditions being matched by developing plans.

CHARLES E. SURMAN.

Ministers of all denominations and particularly the Church of Scotland, who desire to enrich our worship alike in form and content, will welcome *Prayers for Parish Worship* (Oxford Press, 8s. 6d.), by the Rev. Colin F. Miller. It contains complete orders of worship for each Sunday in the Christian Year based on the eucharistic norm and conceived with a fresh application of psychological and historical insights. An introduction explains ably the principles of this rich and competent work.

KENNETH G. OGILVIE.

*Charles Roden Buxton: A Memoir* by his sister, Mrs. Victoria de Bunsen (Allen & Unwin, 9s. 6d.), "does not claim to be objective". It is, however, a well-arranged, sympathetic study of a gifted public servant who, perhaps because of his extreme sensitiveness, did not appear wholly to fulfil the promise of his privileged and brilliant youth. Of good family, Charles Buxton was brought up as an Evangelical Churchman and a Liberal; in later life he joined the Society of Friends and the Labour Party. He forsook the pursuit of literature for politics. Possessing the courage of his principles,

he was often led to support unpopular causes. An understanding of his religious convictions is the key to an appreciation of his many-sided activities. An excellent chapter, the best in the book, is just such a key.

H. CUNLIFFE JONES.

## SMALL BOOKS AND PAMPHLETS

THE Rev. T. Cocker Brown's *China's Hour* (Livingstone Press, 2s. 6d.), No. 2 in the "Front Line Report" series, contains much up-to-date information about the circumstances confronting the London Missionary Society in the five districts in which it is at work in China, and how it is seeking to meet them. It is a challenging, and, on the whole, hopeful picture that he presents.

The *Camping Adventures in New Guinea* (Harrap, 7s. 6d.) described by Miss Evelyn Cheesman were experienced during her expeditions collecting for the Natural History Museum, South Kensington, particularly during the 1937-39 expedition. The young—of all ages—who are interested in natural history, other peoples, and adventure will read this book avidly. It should make a very acceptable present.

*On the Road to Amsterdam* (Independent Press, 1s.), by the Rev. O. J. Beard, is a brief review of the main divisions within the Christian Church, and (much more particularly) how the resultant Churches have been drawing together in the past century. The text is freely illustrated by diagrams, and is a useful introduction, in popular vein, to the Œcumenical Movement.

Mrs. Margaret Kent's *Stories For the Nursery School* (Harrap, 5s.), which begin with stories for the two-to-three year olds, and continue with stories for children of four, and then of five years of age, should be closely studied by all who have to tell stories to children of these ages. She knows the child's mind and world and limited, but developing, receptivity. Each story is followed by suggestions for rhythmic movement with references to suitable publications.

There is a freshness of selection about Miss Bertha C. Krall's choice of eighteen of *God's Ambassadors* (Religious Education Press, 2s. 6d.). She describes them, and their Christian qualities, with her accustomed skill.

Though the Rev. Wilfred J. Doidge does not write much that is new to Congregationalists versed in the principles of "The Family Church", his review of the principles of modern educational evangelism among the young, and the Church's responsibility and privileges in regard to youth, in *The Church and Its Children* (Methodist Youth Department, 3s.) is challenging and stimulating.

Sunday, as well as weekday, school teachers will find much help in *The Teaching of Miracles* (Institute of Christian Education, 1s.), in which Principal W. Robinson writes on Miracles, and Miss Margaret Avery and Miss Kathleen Carrick Smith on how to teach them to Seniors and Juniors respectively.

*Little Brown Tala Stories* (Harrap, 7s. 6d.), by Miss May Wynne, are tales of children of the Indian jungle and their adventures with their friends the creatures dwelling there. There is a strong element of fancy in these stories, written skilfully and in a very apposite style, and they should appeal specially to older children who are imaginative.

*The Church and The Eleven Plus* (R.E.P., 1s. 6d.) is a Report of the Children's Work Advisory Committee, appointed by the Bishop of Sheffield, which considers how the Church may approach more effectively boys and girls of the difficult ages of 11 to 16 years. The Committee has been painstaking and thorough, and its Report is an enlightening and helpful statement of some 50 pages.

*School Worship* (Institute of Christian Education, 1s. 6d.) is the Report of a Group appointed by the Study and Research Committee of the Institute of Christian Education, and written by Miss H. T. Salzer. It is refreshing and comprehensive.

*The Free Churches and Youth* (R.E.P., 4d.) has been prepared by a Joint Research Committee representing various Bodies concerned with the education of Free Church Youth. It is a statement of policy containing suggestions for its practice.

Miss Lynda Bartlett's verses, *At the Foot of Wooden Hill* (Harrap, 6s.), should appeal to younger boys and girls, for they are about things and experiences in the world they know, and the form and metre are skilfully varied to suit the subject of each poem.

*The Children's Daily Path* (A. B. Shaw, 5s.), by the Rev. G. R. Harding Wood, is a devotional book for children. There is a daily text, thought, and prayer for a period of 12 weeks, which children should find helpful, and the numerous coloured illustrations will add to the book's appeal.

The Rev. R. L. Child is not optimistic about the possibility of organic union, even among the Free Churches, but in *Baptists and Christian Unity* (Carey Press, 6d.) he urges Baptists—and all of us—to take seriously the obligation to realize Christian unity.

*Towards True Baptism*, by Mr. James Gray (Berean Press, 1s.), draws attention to the uncertainty expressed in recent years by some Anglicans (including the Bishop of Oxford) and other non-Baptists (including Emil Brunner) about the validity of Infant Baptism.

## NEW EDITIONS

INDEPENDENT Press has again served the Church well by re-issuing P. T. Forsyth's *The Church and the Sacraments*. The Church as Forsyth here writes of it is not very like unto any congregation of which readers of the *Quarterly* have been members or ministers, but what he says is relevant to our feebleness and stimulating to our despair. Even floundering among the epigrams is profitable, for it means being able to think about the deep things. There ought not to be so many misprints in such a re-issue (see pp. 180 line 27, 194 l. 29, 233 l. 9, 238 l. 2, 250 l. 7, 264 l. 33), and the chapter summaries hardly make up for the lack of an index.

The third edition of Dr. R. E. M. Harding's *Anatomy of Inspiration* (Cambridge: Heffer, 10s. 6d.) not only contains Mr. Robert Nichols' appendix "On the Birth of a Poem" but is further enriched by an essay by the author "On the Creative Mood". Several new passages have also been added to the text of this original and thought-provoking book, which has a pioneer quality about it.

*The Pickwick Papers* and *David Copperfield* are among the first volumes of the New Oxford Illustrated Dickens (Oxford Press, 10s. 6d. each). New plates have been made from the original drawings, and brief introductions are contributed.

Mr. E. H. Hayes' well-written life of *Doctor Pennell: Afghan Pioneer* (R.E.P., 3s.) is in a new edition.

Dr. C. E. Raven commends Thomas Kelly's *Reality of the Spiritual World* (1s.), re-issued by Friends Home Service Committee, who have also reprinted *Fierce Feathers* (1s.), L. Violet Hodgkin's story of the Indians who appeared at Meeting at Easton, N.Y., in 1775.

## LECTURES AND ADDRESSES

"THAT we may become so indued with the poetic habit that daily living becomes instinct with inspiration, an act of worship. . . . This", says Dame Una Ellis-Fermor, in her Inaugural Lecture as Professor of English at Bedford College, *The Study of Shakespeare* (Methuen, 1s.), "This is the fruit of the true study of any major poet"; so long, she wisely adds, as we are sure "that we were reading as nearly as possible what Shakespeare wrote and that we ourselves were as well equipped as possible to interpret what we read". So, also, should the Bible be studied.

The 1947 National Book League Lecture contains *Some Thoughts on University Education* (Cambridge Press, 2s. 6d.), by Sir Richard Livingstone. In face of increasing specialism, which "enhances the centrifugal forces in society", and of the seduction of technical skill, he urges the need for religion and philosophy in University courses, to give perspective and to liberate from provincialism.

## ALSO RECEIVED

*The Pattern of Methodism*. Stanley B. Frost. Methodist Youth Department, 4s. 6d. Dr. Frost knows the mind of present-day youth, and his "introduction to the Christian Faith and to the life of the Methodist Church" is thoroughly and ably done.

*God and Time*. John Marsh. Independent Press, 1s. Three broadcast talks, given on Sunday mornings in December.

*Plays for To-Day*. Edited by Jason S. Wright. Independent Press, 6d. An annotated list prepared by the Drama Panel of the Congregational Union of England and Wales.

From Salvationist Supplies Ltd. *Bramwell Booth Speaks*. 6s. 6d. Daily Readings, based on a Bible portion, and selected from General Booth's writings by his daughter, Catherine Bramwell Booth. *William McIntyre: God's Harvester* (1s.). Stories of a great and Christian Officer who served in Canada and America. *Our Father* (6d.), talks on the Lord's prayer, "given to the staff of a printing house during the dinner hour". *The Beauty of Jesus* (2s.), a collection of seventy-five songs and poems composed by General Albert Orsborn. *He Gave Sight to Hundreds* (3d.) (Dr. Vilhelm A. Wille), S. Carvosso Gauntlett.

From Livingstone Press. *Why We Need John Williams Six*. Joyce Reason. 4d. A short and flexible play. *John Williams VI*. 1s. A historical souvenir of the naming ceremony on 5th August, 1948.

*The Silent Messenger*. Frederick A. Tatford. Victory Tract Club, 1s. 6d. Information about tracts, advice on their distribution, and instances of their effectiveness.

*Down the Stream of Life*. Bernard M. Allen. Lindsey Press, 6s. The best chapters deal with educational themes.

The new *Scottish Journal of Theology* (quarterly, 3s. 6d., Oliver & Boyd) is not afraid of articles spread over two numbers. The June number contains Part I of "The Office of Christ in Predestination" by the Rev. J. K. S. Reid; of "The Christian Understanding of Truth" by Prof. D. M. Mackinnon; and of "The Doctrine of the Holy Spirit in the New Testament" by Prof. G. Johnston. The Rev. R. S. Louden has an article written round Prof. O. Cullmann's *Königherrschaft Christi u. Kirche im N.T.*, and Bishop Stephen Neill one round Pfarrer H. Schärer's *Die Missionarische Ver Kündigung auf dem Missionfeld.*

*Hibbert Journal* (July). Three articles, at least, mirror our post-war preoccupations and over-riding fears. In this context their titles are self-explanatory: (1) "The Crisis for *Homo Sapiens*" by the Earl of Darnley; (2) "The New Apocalyptic" by Mr. John S. Hoyland; and (3) "Doom or Development?" by Dr. Richard K. Ullmann. Alfred Loisy's connections with this journal are described by the Editor (Dr. G. Stephens Spinks); there are, in addition, ten pages of extracts from Dr. L. P. Jacks' translation of Loisy's *Origins of the New Testament*. The article, "Church Statistics for England", will alternatively depress, bewilder and challenge. In "The Single One and the Other", Prof. C. I. Smith presents a "changed category" of Kierkegaard's doctrine in this particular, based upon Prof. Martin Buber's criticisms. Dr. Margaret L. Wiley writes interestingly on "Richard Baxter and the Problem of Certainty"; Dr. G. F. Nuttall reviews appreciatively Dr. David Mathew's *The Social Structure in Caroline England.*

*Expository Times* (May, June and July). In the series—"Unsolved New Testament Problems"—Dr. J. Hugh Michael writes on "The Apocalypse: A Review and Revision of Vischer's Theory"; Prof. W. D. Davies, of Yorkshire United Independent College, on "The Jewish Background of the Teaching of Jesus: Apocalyptic and Pharisaism"; and the Very Rev. E. G. Selwyn on "The Problem of the Authorship of *I Peter*". In view of the bicentenary of Isaac Watts' death, Prof. Norman V. Hope's article is both topical and discriminating; the emphasis is upon Watts as a hymn-writer. The Rev. F. H. Durnford is concerned with R. W. Church and his message for today—"a wiser and safer guide . . . than Sören Kierkegaard". Further contributors include Dr. Roderic Dunkerley ("Prophecy and the Gospels"), Dr. H. G. Wood ("Science and Religion"), and Dr. A. Herbert Gray ("The Church and Christian Marriage Today").

*Modern Churchman* (June). Dr. W. R. Inge's "English Modernism: Its Principles and Prospects" is complementary to Sir Henry Self's "The Future of the Modernist Movement". Both articles repay careful reading. Writing on "Anglicanism in Australian Life", the Rev. Kenneth Henderson thinks that the fundamental problem in the field of reunion is pride, and that there can be no recovery of Christian leadership in Australian life until disunion has been overcome. A missionary deals with "The Christian Gospel and Chinese Civilization"; Dr. S. G. F. Brandon's "The Historical Element in Christianity" is, perhaps, too technical.

*London Quarterly and Holborn Review* (July). The Rev. D. W. Lambert writes discerningly on "A Great Theologian and his Greatest Book"—an appraisal of P. T. Forsyth and *The Person and Place of Jesus Christ* that might advantageously have been longer. Dr. T. B. Shepherd's article, "The Background to Religious Education Today", does not carry conviction at every point; it is interesting to compare it with the note on Sir Thomas Dyke Acland, "The Father of the 'School Certificate' ". The Rev. Reginald Kissack's "Essential Ministry" is stimulated by recent writing, notably *The Gift of Ministry*; a minister should be thought of as Servant, Shepherd and Watchman. Useful contributions are by Dr. Maldwyn Edwards ("Man in the Modern State") and the Rev. Reginald Glanville ("Symbolism in the Fourth Gospel: The Wedding at Cana"). A Congregationalist, Dr. A. D. Belden, writes on "The Religion of Redemption and the Life of the Redeemed"; Mr. Rhys J. Davies' "Religion in the United States of America" is mainly statistical.

*International Review of Missions* (July). The Rev. Marcus Ward argues convincingly in "Towards a Theology of Missions": "The only satisfactory reply to the question: 'Why Missions?' is to set out and justify the theological basis of the Church's Mission". Dr. C. T. Chao's "Training and Maintenance of the Christian Ministry in China" is characterized by the same realistic approach; his suggestions regarding three types of ministry are based upon an intimate knowledge of the Chinese scene. "Berdyaev's Critique of Communism" is evaluated by Dr. Matthew Spinka: Berdyaev held that "Marx as a social scientist . . . correctly diagnosed the pathological condition of society, although he had prescribed the wrong remedy for it". Other contributions include "Rural Life at Home and Overseas" by Mr. Kenneth G. Grubb, "Church and State in Indonesia" by Dr. A. J. Rasker, and "Albert Schweitzer, the man and his mind" by Dr. Emery Ross. The Archbishop of Cape Town (who died during the Lambeth Conference) deals sympathetically with "The Position of the African in South Africa".

*Anglican Theological Review* (April). Dr. Walter Lowrie postulates the arresting question: "Evangelism: Is it Possible for Us?" But is he on firm ground in saying

that the answer can be affirmative only when the eschatological element in the Gospels and the Pauline Epistles is stressed? Dr. Theodore O. Wedel writes with an eye on Lambeth; he thinks that though "The Historic Episcopate" has a practical value, this is subordinate to its essential nature as an organ of continuity and unity in the Church.

*Religion in Life* (Summer). The most important article—"Present Trends in Protestant Thought"—comes from Prof. Nels F. S. Ferré, who contends that "Protestantism is ready for a new day of creative, constructive faith". Protestants, Catholics, and Jews have a large common inheritance; Dr. Samuel M. Cavert suggests ways by which a strategy of co-operation can be evolved. Mrs. L. P. Winfield, the mother of three children, pleads strongly that "Families Should Worship Together"; her case seems unanswerable. Prof. Gerald Ellard describes the growth and scope of "The Liturgical Movement in Catholic Circles"; the Rev. Oliver S. Tomkins contributes the Amsterdam article—"The World Council of Churches—An English and Anglican View".

*Teachers of Today* (June-August). Prof. R. Corkey concludes his article—"A Philosophy of Morals as a Background to Religious Instruction"—begun in the last number. Dr. Roderic Dunkerley has two contributions: a story entitled "Chimborazo", and an article on "Have the Churches Failed Youth?" Other contributions deal with "Some Elements of Film Appraisal", "Teaching the Apostles' Creed", and "A Norwegian Christening".

*Evangelical Review* (July). Dr. Austin A. Fulton criticizes *The Mysticism of Paul the Apostle;* he regards as mistaken Schweitzer's attempt to present Paul's thought in terms of a single integrating principle (Consistent Eschatology). A Congregationalist, the Rev. John Baker, gives us "A Meditation on the Cross"; the Rev. G. R. Beasley-Murray discusses "The Interpretation of Prophecy"; Dr. J. T. Hatfield writes on "The Hanseatic League and the King James Bible"; the Rev. G. J. C. Marchant on "Sacrifice in the Epistle to the Hebrews"; and the Rev. P. E. Hughes on "Miracle and Myth".

*Review of Religion* (March and May). "The Theology of Reinhold Niebuhr" by Prof. Stuart M. Brown, Jr., is outstanding—and devastating; he allows for Niebuhr's persuasiveness, but asserts that "his Kierkegaardian existentialism and his inversion of Nietzsche" have a "genuinely atheistic implication". Dr. Alexander H. Krappe's "Maria Stella Maris" is published posthumously; Prof. Maurice J. Quinlan writes interestingly on "The Rumor of Dr. Johnson's Conversion". Other articles include "The Concept of Mysticism: Analysis of a Letter Written by Hildegard of Bingen to Guibert of Gembloux"; "Religion under the Liao Dynasty"; and "Works of Love: A Review Article" (Prof. David E. Roberts). Each number contains over fifty pages of reviews.

*Harvard Theological Review* (January and April). Dr. Heinz Bluhm estimates the significance of "Luther's View of Man in His First Published Work"; he notes its "amazing maturity", and its importance as "the first formulation" of what was to become the Reformed view of God and man. Prof. Perry Miller supplies a carefully reasoned introduction to a fragment from Jonathan Edwards ("Sense of the Heart"). Prof. Henry Chadwick deals lengthily with "Origen, Celsus, and the Resurrection of the Body"; Dr. R. V. G. Tasker provides "An Introduction to the MSS. of the New Testament".

*Church Quarterly Review* (January-March and April-June). Dom Gregory Dix's "Dixit Cranmer et non Timuit" is noticed elsewhere in these pages. Mr. Lennox Russell's "Christianity or Politics", dealing with the formation of a "Parliamentary Christian Socialist Group" has a wider appeal, as has Principal J. R. H. Moorman's "The Country Parochial System: Some Counter-Reflections" (a criticism of the Rev. T. M. Parker's article in a recent issue).

*Friends' Quarterly* (July). Carl Heath writes informatively on "The Amsterdam Assembly". Arthur S. Macpherson's "Worship and Sacraments" and F. J. Tritton's "Suffering and the Life of the Spirit" are illuminated by rich devotional insights. "The Mantle of Elijah", by Eric D. Cleaver, describes the operation in Germany of what was the Friends Relief Service and is now the Friends Service Council. Roger Clark has an interesting explanatory note entitled "On Epistles, and their Introduction".

*Yale Review* (Summer). The political articles, in particular, are informative and candid. Mr. Walter Millis in "Our Military Needs" focuses attention upon the demand for an intelligible and consistent military policy; President Truman's revival of conscription and the adoption of universal military service have caused much uneasiness and emphasized the Administration's lack of a co-ordinated strategy. The office of "The American President" has grown enormously in recent years: Prof. Clinton L. Rossiter examines suggestions for reducing the almost superhuman burden, but considers them impracticable. Prof. F. C. Barghoorn draws upon first-hand knowledge for his "Notes on Life and Travel in Russia"; he was an attaché at the American Embassy in Moscow from 1942 to 1947. An economist, Mr. Louis Domeratzky, deals expertly with the "Outlook for International Trade". There is a good Dickens article by Prof. E. K. Brown.

H. CUNLIFFE JONES.